

1632-18

CYRUPÆDIA
 OR
 The Institution and
 Life of **CYRUS**
 King of
 Persians.
Written in Greek by
ΞΕΝΟΦΩΝ.
Translated into English
 BY
 Philémon Holland.
Dr. in Paris.
A.º Dom: 1632.

Printed for Robert Allot

CYRUS Major Persarum
 Rex Magnæ Monarcha.

CAROLUS D. G. Britannor.
 Rex Magnæ Britanniae Monarcha.

CYRVPÆDIA.
THE INSTITVTION
AND LIFE OF CYRVS, THE
FIRST OF THAT NAME, KING
OF PERSIANS.

Eight Bookes.

Treating of Noble Education, of Princely Exercises,
Military Discipline, VVarlike Stratagems, Prepara-
tions and Expeditions: as appeareth by the Con-
tents before the beginning of the first Booke.

Written in Greeke by the Sage
XENOPHON.

*Translated out of Greeke into English, and con-
ferred with the Latine and French Transla-
tions, by Philemon Holland of the Ci-
ty of Coventry Doctor in Physick.*

Dedicated to his most Excellent MAIESTY.

1524
1632
42



L O N D O N,

Printed by J. L. for Robert Allot, and are
to be sold at the signe of the Beare in Pauls
Church-yard, 1632.



To my Worthy and Learned Friend,

Philémon Holland, Doctor of Physicke,
on his Translations.

WHAN truce on *Death* thy pow'rfull Art had prest,
And Hels grim Ferriman had forc't to rest :
Thy rest, learn'd Holland, was, from pitchy night
And darknesse damn'd to bring to publike light
Knowledge of Times and States ; which antique Rolles
Had veyld and wrapt in Greeke and Latine scrolles.
Hence hath our Language Natures mysteries ;
Moralls, Domestique, foreine Histories :
England knowes *England*. For the thanke is thine
That *Pliny*, *Livy*, *Plutarch*, *Marcelline*,
Suetonius, *Camdens Britaine*, *Xenophon*,
Speake English, now can stand alone.

But though thy skill o're *Lethe* and *Styx* have power,
Can save, what *Death* and *Time* would else devoure :
Yet can it not escape that blatant Beast
Which at the heeles dogges vertue ; whose chiefe feast
Is gall of base *Detraction* ; which barks
That Learning earst engro's'd by languag'd Clarks,
Entaild on Gownes, by the Translatours pen
Is now made common to meere Englishmen.

And why should Spanish, French and other Nations,
Rather than wee, make use of such Translations ?
Why should not Courtiers reade what Courtiers write ?
And Souldiours know what Souldiours doe recite ?
Besides, that Authours oft are rectifi'd
In the translating, and their wants suppli'd.
I wish in Arts as Story we might save
Labour and time for language : wee should have
Sooner and sounder Science, fill our mind
With things, not words, eat fruit, not gnaw the rind.
Live long, grave Sir, and write, write thus : so shall
The publique profit grow th' Ingrossers fall,
Greeke spight, and Latine envy, breake their gall.

THOMAS FARNAEBY, *Armig.*

To Doctor HOLLAND upon this
his Translation.

With the prime *Poems* of their fatuous Bray'n,
The learned *Bards* of great *Augustus* daies
Presented *Cæsar*; *Cæsar*, them, againe
(Besides great Gifts) with his own learned *Layes*;
With no lesse Bounty learned *Holland* play's
With his great Master, (famous *Xenophon*;)
To *Hollands* youth *He* the Greeke Tongue bewray's,
Him teaching t'understand it as his owne;
(In guerdon of whose paines) *Holland* him pay's
(Shall I be bold to make the Paragon
The English with the Greeke in equall praise?)
A full smooth *Language*, (yielding unto none;)
That when unqually I come to paize
Them *Both* in *Balance* of Comparison,
My doubtfull Mind's divided divers Wayes,
Whom to prayse most with thanks, and thereupon
Determine thus, to say, (as *Paris* say's)
„ They both deserve the Garland to have won,
Yet (if ought odds there beene) thine be the Bayes
(*Grave* learned *Holland*) who (so long ago
Dead in his Grave,) thy Master now dost raise
And adde new Life, to his dry'd Skelliton,
Making him proud, translated thus to bee
From *Greece* to *England*, and to learne of Thee.

W: *Lathom* Gen.

To learned Dr. *Philemon Holland*, the
faithfull Translatour of *Xenophon*.

How well hast thou laid out thy aged sweat
To benefit thy Country, to repeat
Those sober Rules, examples, which declare
Thy Authours ripenessse, and thy learned Care!
How sweet a weight dwells in thy cleanly Stile!
Each English tongue must speak't: none can defile
Thy honour, bought with paines, or dare bespauke
Wife Innocence with their ignorant Gall;
Such vertue stands above their Malice blest.
But this Translation shall speake the rest,
Which shall remaine admir'd till *Time* betray,
By breaking of his *Glasse*, the Worlds decay.

Io: *Hall*, *Hop*: *Gray*: Gen.

Of Doctor *Philemon Holland*.

Efore thy rare Worke I shall truly prize,
Let mee thy Name first Etymologize,
I learned *Philemon*; which (unlesse I misse)
Wee call *Deosculor*. i. sweetly to kisse.
When *Jupiter* with Mankinde much offended,
From high *Olympus* to the Earth descended
With *Mercury*; the better how to know
How all affaires were manag'd here below,
No Creature save *Philemon* he could find
To give him Food or welcome to his mind.
For which his Cottage he a Temple made:
And lest his memory by Time should fade,
When he grew old (as Thou *Philemon* now)
To a faire *Oake* with many a spreading bow
He chang'd the good old man; to yield such Maist,
As should both Memory and Time out-last.
Wee live not in an age so dull and rude,
But of the Gods wee can learne Gratitude,
Acknowledging by many a sweet Translation,
What profit Thou hast brought unto our Nation.
Into the Greekish Treasures thou hast broake,
Plutarch and *Xenophon* have English spoake:
And though They (living) no such Language knew,
(As dead long since) their Works to us are new.
Latine did at our Barbarisme once hisse:
Thy refin'd Pen hath made them sweetly kisse,
Picking from them the best and choicest Flow'ers,
By making *Pliny* and *Suetonius* ours.

(So much) our English is now growne so rare,
It may with either of those Tongu's compare.
Ioves Tree, decay Thou canst not: or if dead:
Yet from Thy Maist how many shall be fed,
Who Thy Translations read? If King *CHARLES* give
Grace to Thy Worke? King *CHARLES* shall ever live.

An observer of all true Worth

and Learning,

THOMAS HAYWOOD, Gen.



To my worthy friend Mr. HENRY
HOLLAND, the publisher of this
His Fathers Worke.



Wixt Parent, and the Issue, I have hear'd
Ther's a *Descending* Love: but ever fear'd,
To speake of Love that did *Ascend*, till now:
But *Harry Holland*, In this Worke, I vow,
(To doe thy Father right) thy Toyle, thy paine,
From home to'th Presse: from the Presse, home againe:
To see this thing Corrected: that, Amended,
Perswades mee now thy Love hath much *transcended*,
Th'art too as good a Subject (as a Sonne)
Vnto thy *Liege*. For whose sake this was done.

Idem THOMAS HEYWOOD.



6 JA 63

THE Translatour once caused in a faire Signet of a Gold Ring, to bee engraven in the midst of the colit, the heart of a man all naked or plaine, instead of an Embleme, about which there went round this Symbolum or double Anagram of both his Names, to wit, (Φίλημον Ο' Λάδου) or *Philemon Holandus*. Νοσφι λῆμα δολῶν, φιλῶν σὺ μ' ἄδολον: implying thus much in Latine, *Animus [præsens] fraudum expers*. (A ready heart without deceit) *Verum Amicorum signum*. Both which members of the sentence joyned together, make up this one Hexameter, with the addition of *est*. That signifieth (*est*.) Νοσφι λῆμα δολῶν, φιλῶν σὺ μ' ἄδολον (*est*.)

A ready Heart and minde thus voide of fraud,
Is that true signe Vertue doth moit applaud.

Henry Holland in honour of his deereft father Dr. *Philemon Holland*, upon the interpretation of his double Anagram, and his indefatigable labours.

The *Hart* most ready, honest and upright,
Devoyd of fraud unto each living wight:
The *Head* diseas'd for ease of Englishmen,
The *Hand* benumm'd with holding of its pen,
The *Pen* unworne, though worne beyond a pen,
Doe still hold out to glad their Countermen.
They rest in motion, and restlesse Rest is that,
Yet may they rest, though Death doth frowne thereat.
And when those *Mortalls* may be turn'd to dust,
Th'immortall part must needs b' among the Iust.

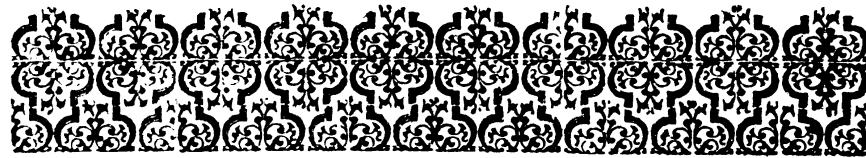
PSAL. 112. vers. 6.

In memoria *æterna*, erit *justus*.

Vpon the Translatours Pen, wherewith only hee translated and wrote all *Plutarchs* Moralls, conteining above a Reame of Paper, he wrote this Dyttick:

This Booke I wrote with *one* poore Pen, made of a grey Goose quill:
A Pen I found it, us'd before, A Pen I leave it still.

Which Pen afterwards was begged by an auncient Gentlewoman (mother to a Noble Countesse yet living:) who garnished it in silver, and kept it as a Monument.



The Contents of the eight

Bookes following :

THE FIRST BOOKE.

The Proæme, treating of Monarchies, Democracies and Oligarchies.

CHAP. I.

The Customes of the Persians in governing their Natives. How Cyrus was instituted during his Child-hood in the discipline of vertue, with other children of his age in the publique Schooles.

CHAP. II.

How Cyrus went into Media with the Queene his mother : where he shewed many tokens of his good nature and pregnant wit unto King Astyages : semblably of his temperance and sobrietic.

CHAP. III.

How the Queene mother Mandane returned into Persia, and Cyrus abode behind in Media; where he gave himselfe much to Horseman-ship and feats of Armes. And with his owne hand killed many wild Beasts.

CHAP. IIII.

How Astyages through the politicke Counsell of Cyrus, wonne a victory of the Assyrians, who were come to invade his Territories.

CHAP. V.

How Cyrus returned to his father into Persia: and what honour the Medes did him at his departure.

CHAP. VI.

The beginning of the Warres betweene the Assyrians and the Medes. Of the Forces that Cyrus levied in Persia, to aide the King of Media his Vnkle.

CHAP. VII.

The Oration of Cyrus to the Peeres and Chieftaines of his Army, for to incite them to enterprize this warre, with the better courage.

CHAP. VIII.

The good instructions that Cambyses gave unto his sonne Cyrus, as touching the enterprize against the Assyrians: and how a good Captaine should carry himselfe with his Army in a strange Country, and winne the love of every man.

CHAP. IX.

How a Prince may gaine the obedience of his people, vanquish his enemies and get the attribute of Wife and Vertuous.

THE

THE SECOND BOOKE.

CHAP. I.

How Cyrus came into Persia with his men, and procured them all to be armed by his Vnkle Cyaxares.

CHAP. II.

The speech that Cyrus made to the Chieftaines of all his Host, for to incite their Souldiers to take their harnois and Armes that Cyrus had prepared for the Persians.

CHAP. III.

The exhortation of Cyrus to the Persian Souldiers, to put on the new Armour that King Cyaxares had prepared.

CHAP. IIII.

The Ordinance that Cyrus made for the exercise of his Souldiers and to keepe them in all obedience.

CHAP. V.

How Cyrus devised and communed graciously with his Chieftaines: and of the pleasant narrations that they related unto him, for to doe him pleasure.

CHAP. VI.

The Consultation of Cyrus with his Armie, whether he should reward all his Souldiers alike: or every one according to his desert.

CHAP. VII.

The Oration of Cyrus to his whole Campe: the opinions of Chryfantas and Pheaulas, as touching that which Cyrus had proposed: And what was the conclusion and determination thereof.

CHAP. VIII.

The feats of Armes, that Cyrus his Captaines practised, in exercising their Companies.

CHAP. IX.

How Cyaxares gave audience to the King of India his Ambassadors, and sent them afterwards to the King of Assyria.

CHAP. X.

How Cyrus being in deliberation and conference with his Vnkle, as touching this affaire and about levying summes of money, enterprized warre upon the King of Armenia.

CHAP. XI.

The Project and speech of Cyrus to his Captaines, and to Chryfantas about the laying of an Embush: and how the same was put in execution, against the King of Armenia.

THE THIRD BOOKE.

CHAP. I.

How Cyrus without giving Bastable tooke the King of Armenia prisoner, and seized upon his Goods. The discourses that the said King made with his sonne Tigranes, about his deliverance.

CHAP.

CHAP. II.

How Cyrus with great humanitie did set the King of Armenia with his wife and children at large: And after he had received their Ransome, leuyed a good power of Footmen and Horsemen both, out of Armenia for this Warre.

CHAP. III.

How Cyrus tooke Tigranes with him in his Traine, and went to assayle the Chaldees upon the Mountaines.

CHAP. IIII.

The peaceable Communication that Cyrus had with the Armenians, and the Chaldees. The mutuall accord and peace betweene them all.

CHAP. V.

How Cyrus sent an Embassage to the Indians: and returning into Media, consulted about making Warre upon the Assyrians.

CHAP. VI.

The speech of Cyrus to Cyaxares, about his expedition against the Assyrians.

CHAP. VII.

How Cyrus went to encampe neere unto the Assyrians, and prepared to give them Battaile.

CHAP. VIII.

The exhortation of Cyrus to his Chieftaines and the Peeres, to moove them to advance with better courage to the Battaile.

CHAP. IX.

How the King of Assyria issued out of his Campe to fight a Field, and made a speech unto his Souldiers. How Cyrus and they afterwards joyned Battaile, wherein the Assyrians were discomfited.

THE FOVRTH BOOKE.

CHAP. I.

How the King of Assyria dyed in fight. King Croesus and the Assyrians fled, and Cyrus purposed to follow in chace.

CHAP. II.

The opinion of Cyaxares, to divert Cyrus from following the traine of his Victory.

CHAP. III.

How Cyrus obtained of Cyaxares part of the Medes forces: and with them and the Hyrcanians together that yeelded unto him pursued the Assyrians in their flight.

CHAP. IIII.

The exhortation of Cyrus to his whole Armie, inciting them to follow the chace of his Enemies, with the Cavallerie of the Medes.

CHAP. V.

How Cyrus defeated the Assyrians againe, and tooke prisoners Kings, Lords, and other Souldiers, a great number. The order that hee gave how to be provided presently of victuals without confusion and trouble.

CHAP. VI.

How Cyrus communed with his Centeniers, perswading them to sobrietie, and to stay for their fellowes, who were in the pursuit; and how they raised a great bootie of men, women and goods.

CHAP.

CHAP. VII.

Cyrus consulteth with his Centeniers, about mounting footmen on Horsebacke, and erecting a Persian Cavallerie, with the Horses taken from the Enemy in the Warres.

CHAP. VIII.

How Cyrus by the counsell and advise of his most politicke Captaines, ordained in his Army a troupe of Horsemen, serving upon the Assyrians Horses: and intended to set at large all his Prisoners.

CHAP. IX.

The speech of Cyrus to the Assyrian prisoners, at their deliverance.

CHAP. X.

How Cyaxares envied the glory of Cyrus: and was wroth with the Medes. The answer that Cyrus made to him, and the Embassage which he sent into Persia.

CHAP. XI.

The Miserie of Cyrus to Cyaxares.

CHAP. XII.

The oration of Cyrus directing his souldiers how they should part the spoiles: Also, how he mounted the Persians on Horsebacke.

CHAP. XIII.

How Gobryas yeelded himselfe unto Cyrus, and related unto him the disastrous calamitie of his son: and required revenge for his death upon the King of Assyria, which Cyrus promised to doe.

THE FIFTH BOOKE.

CHAP. I.

How Araspas had the keeping of faire Panthea, on whom he became enamoured. A discourse betweene Cyrus and him, whether love were voluntary or forced.

CHAP. II.

How Cyrus being assured of the Medes and other Allies, rode to the Castle of Gobryas. And of his Magnificence.

CHAP. III.

How Cyrus intended to assault the great City of Babylon, the discourses which hee had with the Prince of Hyrcania and with Gobryas.

CHAP. IIII.

How Cyrus chalenged the King of Babylon to come into the Field, and then making a league with Gadatas, won the Fortresses of the Frontiers, and augmented his Forces with a number of 40000. and how the King of Assyria would have surprised and taken in the Castles of Gadatas.

CHAP. V.

How Cyrus exhorted his souldiers, to give all the booty unto Gadatas: how he ranged his battailes, as well to fight as to march by night.

CHAP. VI.

A Conspiracy against Gadatas. An Ambush laid by the Assyrian King, where he received a great overthrow. How Cyrus saved Gadatas and all his men.

CHAP. VII.

The good Remonstrances of Cyrus, as touching the fault of the Cadusian Prince. The Treatie with the King of Assyria, for the good of his people.

CHAP.

CHAP. VIII.

How Cyrus as hee returned into Media, passed before Babylon, and surprized certaine Forts upon the Frontiers.

CHAP. IX.

How Cyrus returned to the Monarchs of Media, and laboured to appease the wrath of Cyaxares. The answer also that he made unto him.

THE SIXTH BOOKE.

CHAP. I.

The Counsell that Cyrus held about the dissolving his Armie for that yeere. The preparations which he made against the yeere next ensuing. The fabrick and engines that he devised for to batter the walls. His Chariots armed with Pikes and Sithes, carrying turrets upon them: Also the Camels which he provided for the warre.

CHAP. II.

How Cyrus sent Araspas as a spie into Lydia, who feigned that he fled for the displeasure of Cyrus.

CHAP. III.

How Panthea sent for her husband to come unto Cyrus. The preparation that Cyrus made for the warre. The forme of Chariots devised by him, for the carriage of his great engins and fabricks.

CHAP. IV.

How the King of India sent an Ambassage unto Cyrus to treat about a league with him: who sent the said Ambassadors, to listen after (as spies) the affaires of the Assyrians. The newes that they brought backe.

CHAP. V.

The oration of Cyrus unto his souldiers to put them out of that feare and astonishment, which they had conceived of the Newes they heard, as touching the warre toward.

CHAP. VI.

The Instruction of Cyrus delivered unto his Chieftaines, as well concerning their souldiers diet, as the conduct of an Army in their march through the Country. The order of the Pioners, Merchants and Tradesmen, Artizans and Munitioners.

CHAP. VII.

How Cyrus marched against his Enemies in Lydia. The manner he used as well in encamping, as in leading his whole Army.

CHAP. VIII.

How Araspas returned unto Cyrus, and recounted unto him all the Ordnance and preparation of the Enemy. How himselfe prepared to raunge himselfe in Battaille-ray.

CHAP. IX.

How Panthea enarmed her husband Abradate, and Cyrus did put himselfe in readinesse to give battaile.

THE

THE SEVENTH BOOKE.

CHAP. I.

How Cyrus entred the field with his puissance: approached King Croesus to give him battaile. The manner that both Armies used to fight with their best advantage.

CHAP. II.

The great Battaile and slaughter of the Lydians: where King Croesus and his forces were discomfited. The Egyptians yeeld unto Cyrus.

CHAP. III.

How Cyrus following the traine of his victory, forced the City Sardes, and tooke King Croesus prisoner. The discourse that he held with him as touching the Oracle of Apollo: and how he did set him at liberty, and saved the same City from succage.

CHAP. IV.

The death of Abradatas. Of faire Panthea and her Eunuches. Cyrus caused a goodly Monument to be erected, for their perpetuall memory.

CHAP. V.

How Cyrus by the Wisedome and Policie of Cadusius, tooke the King of Phrygia prisoner: brought under subjection in small time the Cappadocians, the Arabians and all the Nations round about: which done, how he embattailed his forces, to the number of 40000. men in Armes, and approached Babylon.

CHAP. VI.

How Cyrus laid siege unto the Citie Babylon, and by a wonderfull Stratagem won it. How the King of Assyria and his men were slaine, the Citie put to the sack, and the Fortresses rendred into his hands.

CHAP. VII.

How Cyrus established his Kingdome in Babylon: instituted the honour and veneration of Kings: entertained Eunuches for the service of his House: and Persians for the Guard of his person.

CHAP. VIII.

The Oration of Cyrus to his chiefe friends, the Peeres or Homotims. To the Captaines also of his Allies, for to induct and frame them to vertue: and to entertaine prowesse and feats of Armes in his Dominion: with many other good instructions to make them mild and vertuous.

THE EIGHTH BOOKE.

CHAP. I.

How Cyrus ordered the seat of his Court. What Institution of his life he recommended to his Courtiers. The manner that he used in teaching them how to live devoutly to God-ward, and to exercise themselves in all manner of vertue toward men.

CHAP. II.

How Cyrus ordeined militarie Discipline in his Realme. The Officers of his Court. His magnificence and humanitie.

CHAP.

The Contents.

CHAP. III.

The Triall that Cyrus made of his friends love unto him. How hee dealt away his riches, to be himselfe the better beloved of them: and they not to affect one another.

CHAP. IIII.

The triumphant pompe of King Cyrus riding forth of his Palace. A solemne Horse-running, wherein himselfe was winner.

CHAP. V.

The liberalitie that Pheraulas shewed unto one that gave him a faire Courser. A notable discourse of that which is able to make a man happy, and to live in contentment.

CHAP. VI.

By what meanes Cyrus graced and honoured his friends. The marriage of Gobryas his daughter, with Hyitalpas one of Cyrus his grand-Seigneurs.

CHAP. VII.

How Cyrus sent away his Associates into their owne Countries: distributed the spoile, and returned into Persia. How he ordered and marshalled his Campe, being arrived in Media: where King Cyaxares offered him his daughter in marriage: and gave with her for a portion the Kingdome of Media.

CHAP. VIII.

How Cyrus arrived in Persia, where Cambyfes treateth with him, his Lords and Chiefe Commanders, about the affaires of State. How he tooke to wife the daughter of Cyaxares: and being returned to Babylon, sent Rulers and Deputies into all his Provinces.

CHAP. IX.

The expeditions that Cyrus made during his Reigne: and how hee returned into Persia and there dyed.

CHAP. X.

How after the death of Cyrus all his ordinances were perverted. The Aukours discourse concerning the government of the Persian Kings after Cyrus.

6 JA 63

FINIS.



TO
THE MOST HIGH
AND MIGHTY
MONARCH, CHARLES,

by the Grace of God, King of Great
Britaine, France, and Ireland, Defender
of the Faith, &c.

Most dread Sovereigne.



When that Maiden-Monarch, the Wonder of the World in her time, Queene Elizabeth (of famous memory) swayed the Imperiall Scepter of this Kingdome, in her latter dayes, my deere Father, Doctor Philemon Holland, presented unto her Maiesty, his English Translation of the Romayns most renowned * Historiographer. And it pleased her Highnes full of Clemency, Anno 1601. to reach out the Golden Scepter of her gracious acceptance thereof.

Sol occubuit, nox nulla sequuta est:

For, no sooner was that glorious Sunne set, to our sight on Earth, in our Horizon, and translated to shine in heaven, but your Royall Father King James (of blessed memory,) appearing even then by his radiant beames out of the North, in maturitie of time, came to weare the same Imperiall Diademe lawfully descended upon his Head. At whose very first entrance, my said Father dedicated his translation also of * Trajanus his Masters Morals unto his Majestic, who was no lesse pleased to hold forth his Gracious hand and accept the same.

Plutarch.
Annus 1601.

Also.

Anno. 1610.

Also, when my unworthy selfe offered mine owne Collections, entituled (*Heræologia Anglica*) unto his Highnesse, he most graciously received it.

And now, most deare *Soveraigne*, unto this present version of *Xenophons Cyrupediam* out of Greek, which is, as I may say, the Authour his Master-Peece, and my fathers worke likewise, your Majestie hath the sole right; in regard that he enterprized it long since, and that by speciall order and direction from your Royall Father, delivered unto him by one of his neere servants in Court; (even when your selfe were in your tender yeeres) for the contemplation and use of your most Generous and Magnanimous Brother, *Prince Henry*, now in Heaven. Of whose vertuous life and Princely exercises, more may bee seene in the said *Heræologia*.

His death caused a demurre as it were in publishing thereof: untill of late my father, importuned by some friends, having revised and finished his said Traduction, destined it to me his sonne, that in regard both of the Author and Argument, it might lie no longer in obscurity, but at length (and as I hope in good time) see the light of the Sunne.

Epist. ad Quintum Fratrem.

The Author then of these books, *Xenophon*, a deepe Philosopher, a politike Counsellor of State, and an expert Warriour beside, how-ever hee penned them *Non ad Historiæ fidem*, as *Cicero* writeth, *sed ad Effigiem justi Imperij*: yet in such request they were, that *Scipio Africanus* the famous Romane Commaunder, was never wont to lay them out of his hands; for, as the same Oratour recordeth, *Nullum in hijs prætermisum est officium diligentis & moderati Imperij*. No mervaille then, that *L. Lucullus* Anoble Generall under the *Romanes*, being at first a raw and unexpert Commaunder; by serious studying upon these books on ship-boord, became so worthy a warriour, and compleat Generall, as that he vanquished the most puissant, politick, and victorious *Mithridates*, King of *Pontus*, who had before, subdued in manner all *Asia*. And all these books wrote he so sweetly and eloquently in Greek, that he was named the *Muse*, or (as *Suidas* writeth,) The *Bee* of *Athens*. Insomuch as the very *Muses* were reported to have spoken in *Xenophons* voice; as out of whose mouth, by the testimony of that Romane Oratour, alluding to *Nestor* in *Homer*, *melle dulcior fluebat oratio* Which albeit my father in English could not Parallele: yet treating as he doth of the life and achievements of so worthy a Prince; of whom may I seeme to crave Patronage, in the first place but of your sacred Selfe, my liege Lord? For these bookes

* Cicero Orator.

books how-ever Englished, may haply hereafter, if your Majesty shall thinke so good, be held worthy the view and imitation of your right Royal Son, our most hopeful Prince *Charles*: whom I cannot name but with this zealous and devout prayer, *That he may grow up in stature and in favour with God and Man*. Vouchsafe therefore, I most humbly crave, of your innate Clemency, which makes you renowned throughout the Christian world, not to withhold your Golden Scepter, but in like manner as your late Predecessours and Progenitours have done, to welcome into your Court, Greeke *Xenophon* his *Cyrus*, a *Persian* Prince by birth, but now clad in *English* Accoustrements, speaking our Language, and hither arrived to kisse your Roiall hand: especially seeing he is that *Cyrus* the elder, of whom the holy * Scripture maketh honourable mention. And why should I doubt hereof, considering he being a warlike Monarch and skilfull in Armes, according to the auncient discipline, tendereth discourse of military Preparations, Stratagems and Expeditions, now in these dayes (not without Gods providence,) of Action: when as your Majesty and your subjects are so deeply engaged with your Royall Allies and Confederates, in Martiall Actions, who fight the *Lords Battailles*; and that, blessed be God, with late good and victorious successe; so as we cannot but hope still, for better, now that your Royall Aide is not wanting, and the *Britains* Banners are there advanced. For although your Majesty, in great wisdom hath of late laid downe Armes, and entertained Peace with some Christian Princes; so as wee for the time may say, *Dulce bellum inexpertis*: Yet, as the wisest of Kings said, * *There is a time for Warre, as well as for Peace*.

Demaundeth your Majesty now, what he is, that dareth to approach so neere your Presence, as to speake of Warre in time of Peace: Give your poore vassall leave to answer in the submissive voice of a loyall subject: He is no Schollar professed, nor Martiall man, yet a lover of learning; and being one of the *Trained Band*, to guard *CAMERAM REGIS*, alwaies prest without your Imprest money, to fight, if occasion be presented, in defence of your Majesties person, of the Realme, of that Faith and Religion, whereof you, under God, are entituled The sole *Defender*: yea, even to lay downe his dearest life: For according to my fathers *Imprese*, *Pro Christo & Patria, dulce periculum*: Which I desire of God, may be my last *Cygnean song*.

However, The Lord of Hosts fight for you: The God of *Jacob* protect you: The King of Kings preserve your most excellent Majesty

stic

stie in health and safety of soule and body, from all your enemies, spirituall and temporall, Foraine and Domestique. The same Iehovah preserve you from all Warres, Disasters and Diseases; and in the end, he give you one Cœlestiall Crowne, for your *three Terrestriall*. And let not him prosper or thrive that will not est-soones say and pray,
LET THE KING LIVE: yea and I adde,

Methushelahs life the King of Heaven *Him* lend,
Vpon *Whose* life, Millions of Lives depend.

To conclude these illiterate Lines: The English Translatour of this Booke (my deare Father) *now an old man, full of yeeres*, and living still in your Mediterranean City *Coventry*, (named in former times *CAMERA PRINCIPIS*) farre remote from Court, could not himsele present this last labour of his unto your Highnesse hands, but hath left it unto me so to doe. Deigne therefore my Liege Lord, and deare Sovereigne, with my Fathers loyalty and mine prostrated, your benigne Aspect hereunto and gracious Protection thereof, though from the unworthy hand of him (who thrice humbly beggeth pardon for his boldnesse)

6 JA 63

*Your Maiesties meanest,
yet most loyall Subiect,*

HENRY HOLLAND.



THE
FIRST BOOKE,
TREATING OF THE
LIFE AND INSTITUTION OF
CYRVS KING OF THE PERSIANS,
the first of that name.

The Proeme.



Entred sometimes into this serious cogitation: How many * Democracies haue bene subuerted by those who would needes gouerne the Common-wealth, otherwise than in a popular State. How many also, as well * Monarchies as * Oligarchies are come already to nought by conspiracies of the Commons. How many persons likewise who attempted as absolute Princes to reigne, were either very soone vtterly ouerthrowne; or else if they ruled any while, held in great admiration, as passing wise men and fortunate. Me thought againe, I had obserued thus much, That whereas in private families, some masters haue many seruants in household, others very few: yet even those few they could neuer have wholly at commaund. I considered moreover, that as the feeders of Neate and Horses, so all others bearing the name of * Pastors, may by good right bee reputed the Commanders of such beasts as they haue vnder their hands. But withall, I perceived evidently, that all these Heardes are more willing to obey their Pastours, than men their Magistrates. For, the said Heardes go whither-foeuer their Heardmen direct them; and as they gladly graze in those * grounds to which they are by them driuen; so they forbear such, as they debarre them fro. And verily, they suffer their said Pastours to vse at their owne pleasure, those profits that arise from them. Neither haue we ever knowne any such Heardes to haue risen rebelliously against their Pastours, either by way of disobedience, or in denying them the vse of their fruits. Nay rather, more curst and hurtfull are beasts to all others

* Popular States or States ruled by the people.
* Absolute States ruled by one Prince.
* Saignes vnder French rule.

* Heards

* Or Pastures

whomsoever, than to their Rulers and those who receive commodity by them: whereas contrariwise, Men set themselves against none more, than such as they perceive, goe about to exercise dominion over them. When I had well pondered these points in my minde, thus I concluded in the end, That more easie it was for a man to command all other living creatures in the world, than men.

But when I considered estoones, How *Cyrus* a *Persian* borne, had won exceeding many men, very many Cities, and Nations likewise, to his obedience, I was thereby enforced to change my former opinion, and thus to resolve at the last; That it is neither impossible, nor yet a matter of difficulty, to governe men, in case one have the skill thereof, and goe about it with dexterity. For why? of this we are assured, that there yielded obedience willingly unto *Cyrus*, some who were many dayes, others as many moneths iourney, distant from him: those that never saw him, yea and such as knew full well they should never see him: yet nathelittle would they all become his liege men and devored subiects. And no maruell. For, so farre excelled he all other Kings, as well those that by inheritance succeeded in their Fathers Kingdomes, as those who by their owne conquest attained to their dominions; that whereas the *Scythian* King, (albeit the *Scythians* be a State, for number of people most puissant) is not able to command any forraine Nation; but would be well apaid, if he might but rule his owne: The *Thracian* Prince, likewise the *Thracians*: and the *Illyrian* Potentate, the *Illyrians*: which is the case, as we heare say, of other Countries besides; (For in *Europe*, the people live by report severally vnder their owne lawes, and remaine hitherto, free one from another) *Cyrus* alone, who found the States of *Asia* likewise ruled by their owne lawes, having with a small Army of *Persians*, made an invasion, became Soueraigne Lord verily of the *Medes*, and the *Hyrcanians*, without resistance, as who willingly raunged themselves unto him: But the *Syrians*, *Assyrians*, *Arabians*, *Cappadocians*, * *Phrygians* both the one sort and the other, the *Lydians*, *Carians*, *Phenicians* and *Babylonians*, hee by force of armes subdued. The *Bactrians* moreover, the *Indians* and *Cilicians*: likewise the *Sacans*, *Paphlagonians*, *Megadines*, and other nations exceeding many, whose very names a man may hardly rehearse; he reduced vnder his Empire. The *Greekes* also in *Asia*, he brought to his devotion. And having made expeditions and voyages by sea, conquered the *Cyprians* and *Egyptians*. Thus achieved he the Seignorie of the nations, which in language agreed neither with him, nor yet among themselves. And notwithstanding he was able to compass so great a part of the earth, and that through feare of his prowesse; in so much as he astonished all men, and none durst attempt any thing against him: yet could he withall imprint such an affection in their hearts, with an earnest desire to doe him pleasure, as that they sued alwaies to be ruled according to his will and direction. Furthermore, he had so many sorts of people obliged unto him, as it were a painefull piece of worke, to number them all: what way soever a man take, from his royall Palace, either East, West, North, or South. In which regard, I haue diligently enquired touching this Prince, as of a man worthy to be admired: and namely, how he was by birth descended? what his naturall disposition was? what manner of education hee had? that he so farre surpassed all men in princely government. Whatsoever therefore I have either heard, or otherwise seeme to haue knowne as touching him, I will endeavour to relate.

CHAP. I.

The custome of the Persians in government of their Natives. How Cyrus was instructed during his Child-hood in the discipline of vertue, with other children of his age, in the publike Schooles.

CYRUS verily (by report) had for his Father, *Cambyses* King of the *Persians* (now was this *Cambyses* lineally descended from the *Perfide*, which take their name of *Perseus*.) And his Mother, all writers agree to have beene, *Mandane*, the daughter of *Astyages* King of the *Medes*. The common speech is, and among the *Barbarians* rife it is even at this day in every mans mouth, That *Cyrus* naturally for his outward countenance was very faire and well fauoured, and for the inward endowments of his minde, most courteous, passing studious, and exceeding desirous of honour: insomuch as for to win praise, he would refuse no paines, but vndergoe all perils whatsoeuer. *Cyrus* being thus by nature, endued with rare gifts of the minde, and adorned with beauty of body also, (according as we find in written records:) was trained vp besides, in the lawes of the *Persians*, Lawes, (to say a truth) which seeme even at the very first to provide for the weale publike. Neither goe they that way to worke, nor begin there, as in many States they doe. For, the most part of other Common-wealths, permitting every man to bring vp his owne children as he list, and suffering the elder sort themselves to lead what life they will, ordaine afterwards and commaund them [in this wise] *Not to steale: Not to rob: To breake into no mans house by violence, nor to strike any person wrongfully: Not to commit Adultery: Not to be disobedient to the Magistrate, and semblably other [Edicts they publish] of like nature.* And looke, who transgresseth any of these Ordinances, they impose a penalty vpon him. But the *Persian* lawes by good foresight take order, that no native of theirs should the first be so affected, as to commit any foule and dishonest fact.

They haue amongst them a common place of free resort (as they tearme it,) where the Kings Palace, with the other stately Courts are erected: from whence, all Merchandizing, all mercate folke with their clamorous noises and trifling fooleries, are driven into another place; to the end, that the vnruely and base multitude of such as they are, might not be intermingled with the civill order of those, who have had good breeding.

This common * Hall situate about the Courts and Edifices afore-said, is diuided into foure quarters. Of which, one is [appointed] for * children, another for young men, a third for men of middle age; and the last for such, as by reason of their yeeres be exempt from warre-fare. Now, by order of law, provided it is; that every of these should present themselves in their owne severall quarters. The * children, and they who be at mens estate, by the breake of day: But the elder sort, when they best may and see their times; vnlesse it be vpon certaine set daies, when they must of necessity give attendance. As for the young men, they also lye about the Courts afore-said with those armes which they are trained with, except such as be married: And these verily are not so much as enquired for, vnlesse they had especiall warning before to wait. Howbeit, for them also to be often absent, is not commendable. For every one of these diuisions, there be 12. Provoists (according as the whole nation of the *Persians* is diuided into 12. * Tribes. Children or boies, are vnder the charge of certaine choise men of the elders, such as are thought fit to make them most vertuous and honest. Over

the young men, are appointed those of middle age, such as seeme sufficient to bring them to best proufe and perfection. The men also of ripe and compleat yeers, have for their overseers those, who are deemed able so to instruct them, as they may performe those things most of all, which are prescribed vnto them, and commanded by the Sovereigne Magistrate. The Auncients likewise are not without their Presidents chosen of purpose to rule them, and to give direction, that even they also may execute their duties. And verily, what seuerall functions are appointed for euery age to be employed in, I will declare in particular, that it may the better appeare, how diligent they be, and what course they take, that their * Citizens may prooue right honest men.

Or Natives.

Or, children.
Or, school-
masters houles.
Or, Grammar
Or, young-
mens.

The * boyes then, ordinarily frequenting their * Schooles, spend the time in learning Iustice: and they give it out, that for this purpose, they goe thither: like as with vs they doe, who are to learne their * letters. As for their Governours, they bestow the most part of the day, in ministring Iustice among them. For, even these * boyes after the manner of men, frame their enditements and actions one against another, of *Theft, Robbery, Violence, Deceit, Slanderous or reprochfull words*, and such like vsuall cases. And whosoever be found delinquent in any of these crimes, punished they are. Those also they chastise, whom they take accusing others without iust cause. Moreover, they call iudicially into question that crime, for which, men hate indeed one another most, yet never question any therefore, And that is Ingratitude. And whomsoever they vnderstand able to requite a good turne, and yet short in requitall, him they sharply punish: For this they thinke, That vnthankfull persons, are of all others most negligent likewise in their duty to God, to their parents, to their Countrey also and to their friends. Yea and it seemeth, that vnthankfulness is accompanied especially with * vnshamefacednesse: And this vice verily is thought to be the head-Mistris that leadeth to all lewdnesse and villany. Moreouer, they teach these boyes temperance: And much furthered are they in learning such moderation, for that they see before their faces, even the Auncients every day, to live right temperately. Furthermore, they give them precepts to obey their Rulers. In which point also it auaieth much, that they behold the very Elders, passing obedient to the higher powers: Semblably, they instruct them to bee spary in their meats and drinks: wherein also they have a great helpe; partly because they have before their eyes the example of the Seniors, who depart not vnto their refection before the Magistrates giue them leaue; and in part, for that the children themselves feed not at home with their mothers, but with their Masters, and when the Provoests doe so appoint: Now they bring with them from home for their standing food, bread: and for their * cates beside * cresses; And if any of them be athirst, he hath an earthen * pot wherewith to clitch vp water out of the running riuer. Furthermore, they learne to shoot and dart. Thus you see, what the boyes practise, vntill they be sixteene or seventeene yeers of age.

Or, Pitand.
Of which the
ith Sham-
gch are a
inde
Dr Godet.

After this time, raunged they are among the young men: and these be employed and doe live in this manner: For ten yeers immediately after their childhood, they lie by night (as is aforesaid) about the Kings Palace and other Courts, as well for the guard of the publike State, as for the exercise of temperance; (For, this age seemeth to have most need of carefull tending and governance) but in the day-time they shew themselves principally to the Magistrates, if haply there be some service to be done for the Common-wealth. And whensoever need requireth, they all give attendance about the Palaces and Courts aforesaid. But when the King goeth forth on hunting (and that

that doth he often euery moneth) hee leaueth behinde him halfe of this Guard: And they that goe out with him, must haue with them, a bow and arrowes with a quiver, a short * Falchion in a scabbard, or else a battell-Axe; a light Buckler besides, and two Iauelins: the one to launce as far off, the other to vse if need be, close at hand-fight. Now why they practise hunting in publike; and wherefore the King in person is their Leader, as in time of warre, (for he both hunteth himselfe, and also taketh order that others also should hunt;) the reason is; because this exercise seemeth to bee an exercise that most truly doth resemble warfare. For it inureth them to rise early in the morning, and to endure both heate and cold: it traineth them to travell on foote in their march, yea and to run. Againe, of necessity they must shoot and dart at the wilde beast where soeuer he hapneth to encounter them: yea and oftentimes in hunting, their courage can not chuse but be quickned and whetted, namely, when any of these fell beasts shall be presented vnto them. For when the same approacheth neere, strike they must: and withall, in any wise avoid such as violently make head. So that all things considered, there cannot lightly be any feat in warre, which is not seene in this wilde chase. When these goe forth on hunting, they haue for their dinner a larger allowance somewhat, as good reason is, than the Boyes have, howbeit in other respects alike. During the time that they be hunting, dine they may not: and say it fall out so, that they must stay long for the game, or that they will for their pleasure otherwise, continue the chase, and tarry by it still: with this their dinners allowance, they make their supper, and the morrow after, hunt all day vntill supper-time: and so these two dayes they reckon but for one, because they spend but one dayes proportion * of food. Which they doe of purpose, to accustomethemselues, that if the like occasion should happen in warre, they might bee able to performe the same. And looke what venison they of this age and growth get, that have they for * Cates to their bread: but if they speed not, they must take vp with bare * Cresses. Now if any man thinke they haue no pleasure in feeding thus, because Cresses be their onely Cates to their bread, and as little in drinking, for that they drinke nothing but sheere water, let him remember, how savory is * barley meale and dry bread to him that is hungry: and how sweet it is to drink sheere water when a man is dry. As for these companies which remaine at home, among other exercises that they practise when they were boyes, they give themselves to the feate of shooting and darting. In making matches also continually and struing one to excell another, they spend the time. There be also certain publike games for these masters; and prizes withall proposed for the winners. And in what Tribe there proue to bee the greatest number, of most skilfull, hardy and trusty persons in this kinde, their Provoest not onely for the time being, but hee also who trained them vp in their boyes age, is highly praised and honoured of the people therefore. Moreover, these young men, who tarry at home, the Magistrates still employ, in case there be need of any guard, or of serch for the finding out of malefactors, likewise of heui-and cry for the intercepting or apprehension of theeves: and in one word, about the execution of any service that requireth either maine strength or speedy expedition. Thus much of young men and their employments.

Now after they haue passed these ten yeeres in this wise, they come to be reckoned men of perfect age: and so for the space of fife and twenty yeeres from this their youth forward, they spend after this manner: At the first they give attendance as the young men did vpon the Magistrates: what need soeuer the Common-wealth hath, of such service especially, as is to be performed by those that are both for wisdom and knowledge and also for courage and strength yet sufficient. And if they must vpon some

occasion goe to the warres, these men who have thus farre proceeded, vse no more either bowes and arrowes, or darts and javelins to be launced from them, but such weapons and armour as be called *Αγχιμαχα*. i. meet for close fight, to wit, wearing a cuirace for the defence of the brest, & bearing in their left hand, a light * Targate, such as the *Persians* be portrayed with in their pictures; but in the right hand a sword or Cymiter. And of this ranke consist all the Rulers, except the * Preceptors of the boyes abovesaid. Who by the time that they have spent these twenty five yeeres, may well be somewhat above fifty yeeres of age: and therefore then, they be accompted, of their ranke and number, who both indeed are, and also bee called * Seniors.

These Auncients goe now no more to warre out of their owne countrey, but remaine still at home, imploied in deciding and dispatching of all causes as well publique as priuate. These likewise determine iudicially matters of life and death. They have the election also of all Rulers and Magistrates. And if any one of the younger sort, or of the middle and settled age be slacke in observing the lawes, him whomsoever he be, the Tribunes [or Presidents of each Tribe and company] or any other person else that will, doe present. And these Elders when they haue heard the cause, displace the said party: who being thus removed out of his ranke, leaderth all the rest of his life in disgrace and infamy. But to the end that the whole Common-wealth of the *Persians*, and the forme thereof may more evidently appeare, now will I returne and ascend a little higher: For, by reason of that discourse which hath already beene made, I shall be able to declare the same very briefly.

The *Persians* are said to be in number about one hundred and twenty thousand: and none of them all by law, vncapable of honourable dignities and Offices of State: Yea, and lawfull it is for all the *Persians* to send their children to the common schooles of Iustice. Howbeit, they onely doe send, who are able to keepe them otherwise in ease and doing nothing: but such as cannot so doe, never send them thither. And verily, these * Children who haue had their Institution by the publike Schoole-masters, may lawfully among the young men passe their youth forward; But such as haue not bin so taught, may not once come amongst them. They also who haue conversed with other young men and performed their parts as the law requireth of them, are allowed to step higher vnto the fellowship of those men that are come to full age; to be partakers also with them in Magistracies and dignities. But such as haue not liued and continued out their time, among the boyes or young persons abovesaid, are never admitted into the society of the middle aged men. Moreouer, as many as haue passed their compleat time without blame and reprove among those of full and perfect yeeres, be promoted vnto the order and degree of the Auncients. And thus are they ordained Seniors, when they have gone through all good and honest functions. And truly this is that forme of policy and government, which as many as vse be reputed simply the best men and most vertuous. And even at this day, there remaineth a testimony, as well of their moderate diet, as also of working out their food. For even yet, among the *Persians*, it is held a shamefull thing, either to spit, or snit the nose, or to seeme full of ventosities. Yea and a shame it is for a man to be seene openly to goe any whither abroad, either to make water, or to doe any such requisite businesse of nature. And surely, never were they able thus much to doe, vnlesse they did, not onely keepe a spare diet, but also by trauell, so spend and consume their excrementitious moisture, as that it might passe and be conueyed some other way. Thus much I thought good to speake of all the *Persians* in generall. But now will I deliver the noble acts

of

of *Cyrus*, for whose sake I have entred into this treatise, beginning even at his very Childhood.

CHAP. II.

How Cyrus went into Media with the Queene his mother: where he shewed many tokens of his good nature and pregnant wit, vnto King Astyages: sem- blably of his temperance and sobriety.

CYRUS therefore was trayned vp in this discipline, vntill he came to be twelve yeeres old and somewhat better: by which time it was well seene, that he excelled all his schoole-fellowes, both in quicke apprehension and aptnesse to learne what was put vnto him: and also in performing of euery action handsomely with a grace and manly courage. After which time [King] *Astyages* sent for his daughter [*Mandane*] and her sonne: as having a great desire to see him, for the report that went, what a goodly and towardly Youth he was. So *Mandane* went to her father, taking with her *Cyrus* her sonne. Vnto whom, when she was come, and that with great speed, no sooner knew *Cyrus* that *Astyages* was his mothers father, but forthwith (as he was a childe by nature kind and louing to his parents) he saluted and embraced him, as if he had beene one brought vp with him long before, or inwardly acquainted with him of old. And beholding him, how he was set out with painting vnder his eyes, with a set borrowed colour in his face, with a perrucke also or cap of counterfeit haire on his head, after the guise of the *Medes* (for all these deuices are receiued among them, like as beside these *Median* fashions, it is the manner with them to weare purple coates and Amices which they call *Candyes*, as also cheines and carkanets about their necks, and bracelets * at both hands: whereas the *Persians*, such as keep at home in their owne countrey, even at this day vse much courser rayment and more slender diet, *Cyrus* I say, seeing this gay attire and ornaments of his grandfather, and looking wistly vpon him, Mother, quoth he, what a faire grandfather haue I? And when his Mother asked him againe whether of the twaine he thought the goodlier man, his owne father or this his grandfather? he answered thus, Madame, of all the *Persians* my father is most sightly: but of the *Medes*, as many of them as I haue seene; either vpon the way, in the streets, or at their doores, my grandfather here is the goodliest person by farre. *Astyages* therefore imbracing the childe againe, did put vpon him a beautifull robe, and withall honoured and decked him with costly * collars and bracelets. Also, if he rode forth any whither, he would haue *Cyrus* evermore with him, mounted on horse-backe, with a golden bridle, even as he was wont himselfe to ride. And *Cyrus* (being a child given much to decent gallantnesse, and no lesse desirous of honour) as he tooke great delight in that rich robe, so he joyed not a little, that he learned the feat of riding. For, in *Persia*, by reason that it is hard for want of forage to keepe horses, and to ride there, because the country is full of mountaines, seldome might a man so much as see an horse. Now *Astyages* being vpon a time at supper with his daughter and [little * nephew] *Cyrus*, minding also that the childe should sup with greatest pleasure and contentment, to the end that he might the lesse long after home, did set before him sundry platters full of the daintiest cares and viands of all sorts, and the same served vp with the most exquisite * Sauces that could be deuised. Then *Cyrus*, as they say, spake in this wise, Grandfire, what trouble doe you put your selfe vnto at supper, if you must reach with your hand to euery dish here,

here, and taste of so many and sundry meates: why? quoth *Astyages* againe, Is not this, thinkest thou, a finer supper by many degrees than that in *Persia*? No verily Good Sir answered *Cyrus*, considering we goe a more plaine and direct way to satisfie our selues than yee do: For, bread and flesh onely bring vs straight thither; whereas yee, shooting at the same marke that we doe, after much wandring vp and downe, and fetching many a compasse and winding cranke, hardly and with much adoe at length, arriue vnto that, whereto we attained long before. But we my childe, quoth *Astyages*, thinke it no paine thus to raunge and goe about, onely doe but taste, and thou also shalt know, quoth he, how toothsome and savoury these cates are? Yea, but me thinkes, quoth *Cyrus*, that even your selfe, grandfire, doe loath these deinties. Then *Astyages*, whereby speakest thou so, my childe? and what conjecture leadeth thee thereto? because saith he, I see, when you have handled bread, that you doe not wipe your hand with any thing: but no sooner touch you any of these viands and sauces, but presently at every morfell, and as you dip therein, you make your hand cleane with a napkin, as if you were much offended, that the same was full of it. Well, my sonne, quoth *Astyages*, if this be thy conceit; be merry yet and fall to thy flesh-meats, that thou maist returne home a gallant Youth. Which he had no sooner said, but he caused many kinds of flesh, both wild and tame, to be set before him. Now when *Cyrus* beheld such store of flesh, Tell me Grandfire quoth he, doe you bestow upon me all this venison and other flesh-meats to doe what I list therewith? yea mary doe I my sonne quoth *Astyages*, I frankly give them all to thee. Then *Cyrus* taking to him the said flesh-meats, distributed them all among the servitours that waited on his Grandfather, saying these or such like words to each one: Take thou this, for that thou teachest me so willingly to ride. Here is for thee, because thou didst bestow on me a dart, for * this have I yet by me. To one, I give thee this in regard of thy good service to my Grandfather. And to another, have thou this at my hands, because thou doest honour to my mother. In this manner dealt he, untill he had made an hand of all the flesh which he received. But how is it quoth *Astyages*, that thou givest nothing to *Sacas* my Cup-bearer, whom of all others I esteeme most? Now was this *Sacas* a goodly fellow of person; and besides, in that place of credit and honour, as to admit Suiters vnto the presence of *Astyages*, and to put backe such as he thought came out of season and not meet to have access. But *Cyrus* (as a child) not smaying at all, nor abashed at the question, readily came upon him againe with a reply, And why Grandfather, quoth he, set you such store by this *Sacas*? Then *Astyages* answered merrily in this manner, Seest thou not quoth he, how deftly and fearly he doth his office: for, the Cup-bearers of these Kings, be very neate and fine in powring in the wine with a singular grace: bearing the * Cup also with three fingers so handsomely, that as they deliuer it into the hands of him that shall drinke thereof, hee may receive it with greatest facility. Why? quoth *Cyrus*, commaund *Sacas* good Grandfather to put the Cup likewise into my hands, that I also serving you with wine right decently, may if I can, win your grace and favour. Whereupon, *Astyages* willed him to give the Cup unto *Cyrus*; which when he had received, he rinsed it as featly as he had seene *Sacas* doe it; and so with a setled countenance hee brought it to his Grandfather and gave it him so curiously with such a seemely gesture, that he set both his Mother and *Astyages* a laughing full heartily. And *Cyrus* himselfe taking up a laughter for company, ran unto his Grandfather and kissed him, saying withall, Thou art utterly undone *Sacas*, for I am like to thrust thee out of thy honorable place. For, as in other respects I shall powre out wine better than thou, so when I do it, I will not drinke it off,

my

my selfe. For, these Kings Cup-bearers when they present a cup of wine, powre some of it forth into a taster which they hold in their left hand, and so take the assy and drink it off, to the end that if they had conveyed poyson into the Cup, they might not escape themselves without a mischicfe. Hereupon *Astyages*, minding to make some sport with *Cyrus*, And why, quoth he, unto him, dost thou imitate *Sacas* in all points else, but drankest not the wine as he did? Because, said he, I feared that poyson was mixed therewith in the goblet. For, when upon your birth-day you feasted your * friends, I perceived evidently, that he powred forth unto you all, very poyson. And how knewest thou that, quoth he, my Sonne? For-sooth, said *Cyrus*, because I saw you distempered both in body and minde. For, first, looke what ye forbid us children to doe, that did yee your selves: yee did set up a cry, and howted all at once together: yee fell to singing, and that very ridiculously, and whom yee heard not to sing at all, ye would not sticke to sweare, that he sung passing well. Morcouer, when every one of you bragged of his owne strength and valour, no sooner rose yee vp to daunce, but (so farre were yee from keeping the measures) that unneeth ye were able to stand vp right on your feet. So that yee all forgot your selves, you, that you were a King, and the rest that they were your subjects. And then learned I first, that this which you then did, was that very * liberty of free speech, which alloweth every man to speake indifferently his mind. And, to say a truth, your tongues neuer lay still. Why? quoth *Astyages* then, Tell mee my sonne, when thy father drinketh wine, is hee not drunken otherwhiles? No truly, answered *Cyrus*. But how doth he order the matter, quoth *Astyages*, that he continueth sober? Truly, saith *Cyrus*, he drinketh so, as that hee allayeth his thirst onely: and in so doing, other harme hee feeleth none: For hee hath no *Sacas*, I trow, Grandfather, to fill him wine. Hereat inferred his mother and said, What is the reason my sonne, that thou art so heauy a friend to *Sacas* and thus set against him? To tell you troth, said *Cyrus*, because I hate him in my heart; for, many times when I am desirous to runne unto my Grandfather, this fellow (most lewd and wicked varlet as he is) puts mee backe. But I beseech you good Grandfather, giue mee the command ouer him, but three daies. And after what sort said *Astyages*, wilt thou exercise thy authoritie vpon him? Stand I will, quoth *Cyrus*, in the very entry, where he is wont to stand, and when he would come in to dinner, Backe Sirra will I say, There is no ingresse for you yet unto your dinner: My Grandfather is busie in giving audience unto certaine persons. Againe, when he commeth to supper, I will say, Hee is now bathing of him. And if I see, that very faine he would eat, I will tell him that my Grandfather is even then with the * Ladies. Thus will I doe untill I have put him off, like as himselfe useth to delude and delay mee, keeping mee backe from access to your presence. Such pretty sports as these, ministred *Cyrus* at the table, all supper while. But in the day time, if he perceived that either his Grandfather, or Vnkle by the Mothers side, had a mind to any thing, hard it was for any other to prevent him, in effecting the same: For, exceeding glad was *Cyrus* to gratifie them, in any service to his power.

CHAP. III.

How the Queene Mother Mandane returned into Persia, and Cyrus abode behind in Media: where he gave himselfe much to Horse-manship and feates of Armes: and with his owne hand killed many wild beasts.

NOW when *Mandane* addressed her selfe to returne unto her husband, *Astyages* besought her to leave *Cyrus* with him: But shee made this answer againe, That willing shee was indeed to satisfie her father in all things, howbeit she thought it hard, to leave the childe behind her against his will. Then *Astyages* directing his speech to *Cyrus*, my sonne quoth he, if thou wilt tarry here with me: First and formost, for accessse to me, thou shalt not be beholden to *Sacas*, nor at his appointment: But whensoever thou art disposed to enter into my chamber, it shall be as thou wilt thy selfe: and the oftner that thou shalt repaire unto me, the more thanke will I conne thee. Againe, mine owne horses shall be at thy commaund, yea and others as many as it pleaseth thee to use: And when thou wilt depart, take with thee which of them thou list. Besides, at thy suppers use thine owne diet, and take what course thou wilt unto that which thou thinkest to stand with moderate sobriety. Moreover, I bestow upon thee all wild beasts that now be in my Parke, and others will I get together for thee of all kinds: which, so soone as ever thou hast learned to ride an horse perfectly, thou shalt chace at thy pleasure, and by shooting and darting overthrow, like as tall and mighty men are wont to doe. Furthermore, I will appoint certaine young Gentlemen to bee thy play-feers: And in one word, whatsoeuer thy mind stands to, say but the word to me and thou shalt not faile but have it. After that *Astyages* had thus said to *Cyrus*, his mother asked him, whether he would stay or depart: who without any study vpon the point, answered readily, That tarry he would. And being demaunded againe of his mother, wherefore? This (by report) was his answer: Because, Mother, at home, as I am indeed, so men repute me, of all my companions for shooting and darting the very best. But here, I know full well, that in riding I come short of all my fellowes: which thing, I would you knew, Mother, how it greeveth me not a little: Now, if you leave mee here behind you, that I may learne the feate of Horse-manship, when I am come among the *Persians*, I suppose you thinke, I shall soone surpasse them (as good as they are) in foot-man-ship: and if I returne hither unto the *Medians*, I shall endeavour, being of many good horsemen, the best my selfe and most excellent, to aide my Grandfather in his warres. Then replied his mother, But how, my sonne, shalt thou learne Iustice here, seeing thy Preceptors be there [in Persia]? Why Mother quoth *Cyrus*, I am therein perfect enough already: And how knowest thou that? said *Mandane*: Forsooth, quoth *Cyrus*, because my Schoole-Master, taking me for one very well and thoroughly seene in Iustice, appointed me to be a Iudge over others: And verily in deciding one time a certaine controversie, I was well beaten, because I gaue not sentence aright: And such a case it was as this. A great boy having a little coat, disrobed another boy, who being but small had a large coat: and when he had so done, put upon that boy his owne coat, and with the others clad himselfe. I therefore sitting as Iudge upon this matter betweene them, gave judgement in this wise, That

That for both parties it was better, to have either of them, the garment that fitted them. But my Master did whip me for my labour: saying withall, that if I were made a Iudge in question of that which is meet and fit for any person, I ought to proceed in that sort: But when I am to determine whose coat it is: then I must consider which is the rightfull possession? and whether it be reason for him to enjoy it, who having taken it away by violence, holdeth it so: or rather for him, who either caused it to be made for himselfe, or else bought it with his owne money? he added moreover and said, That a thing was then just, when it was lawfull: and whatsoever was unlawfull, the same also was to be reputed violent: and finally, hee concluded, that a Iudge ought alwaies to give definitive sentence according to the law. And even so, Mother, I say to you, that in matters of Iustice I am perfect enough and sufficiently practised: but if in any point I be defective, my Grandfire here shall and will teach me and supply my wants. But sonne, quoth she, The same things are not all deemed just by your Grandfather here, which among the *Persians* be received so. For here in *Media*, he hath made himselfe the absolute Lord of all that the *Medes* have: whereas among the *Persians*, to keep equality is held to be just. Againe, your Father, what prescript rules are ordained in the State, receiveth the same, and is the first himselfe that observeth them: So that, the rule and measure which he goeth by, is not his owne lust and will, but the Law. Take heed therefore my child, that thou be not skourged to death at home, when thou art returned thither, having learned of him here, in stead of Princely government, Lordly tyranny: the very nature and property whereof is this, To thinke it reason for to have and hold more than all others besides. Never feare that, good Mother, quoth *Cyrus*, The King your father here is very wise and skilfull, that hee can teach one to have lesse rather then covet more. For see you not, how he hath brought even all the *Medes* to this passe, as to hold lesse than himselfe? Be sure therefore Mother, that your Father will so schoole me, that when he sendeth me away, I shall be instructed as well as all the rest, not to covet for to possesse more than others. Many such speeces and discourses as these, passed from *Cyrus*. Well, at the last, *Mandane* his Mother tooke her leave and departed: but *Cyrus* remained behind, and had there his bringing up.

Quickly grew he into acquaintance with his companions, so as hee became very inward with them: Soone also did he wind himselfe into the love and favour of their fathers, both by going unto them, and also by shewing what affection he bare to their children: in so much, as if they themselves had any suit unto the King, they would bid their children to request *Cyrus* to take upon him for to dispatch their businesse: And *Cyrus* for his part (such was his courtesy and desire of honour) tooke no greater pleasure in the world, when these children requested ought, than to speed their suits. Neither had *Astyages* the power to deny any request that *Cyrus* made, but was ready to satisfie him therein. For, when it hapned that the King was sicke, he would never depart from him, nor give over weeping: that every man might well perceive, how exceedingly he feared, lest his Grandfather should die. And if *Astyages* called for any thing in the night whereof he stood in need, *Cyrus* was the first that heard him: start he would up, and of all others make greatest haste to minister vnto him such things as he thought might please him: whereby he wonne *Astyages* his heart and was every way gracious with him. And *Cyrus* to say a truth, was peradventure

ture somewhat talkative and too full of words: partly by reason of his education, For that he was enforced by his schoolemaster to render a reason of all his own doings, and to require as much of others, when he sat in Iudgement: and in part, because (being as he was desirous of knowledge) he would ever both himselfe be inquisitive asking many questions of them that were in place, how the world went with them? and also, whatsoever others demanded of him (such was the quicknesse of his wit,) he had alwaies his answer ready for them: So that, considering all these causes, he had gotten to himselfe an habit of loquacity and much prattle. But like as in their bodies, who being very young, are shot up, and growne to great stature above their age, there appeareth neverthelesse a certaine vigorous youthfulness that bewraies their tender yeeres: even so out of all the lavish language that *Cyrus* used, there was scene no audaciousnesse, but simplicity and loving behaviour. So as any man would have desired, still to heare him speake more and more, rather than to be with him when he held his peace. Howbeit, when in proesse of time, *Cyrus* was grown both in body and yeeres toward a young mans estate, he not onely used fewer words and shorter speech, but tooke himselfe also to a more still and lower voice. So bashfull likewise he was, that he would blush whensoever he met with any elderly persons. That overmuch forwardnesse also of his, in fawning upon every man and preasing into all companies, like unto wanton whelps, he shewed nothing so much now, as before: whereby he became more stayed by farre, and neverthelesse in all meetings right lovely and passing well accepted. For, truly, what games and exercises soever companions are wont many times to practise one against another, looke in which hee knew himselfe better than other young Gentlemen his fellowes, therein he never challenged them: but wherein he wist full well that he was the weaker, he would be sure to begin first, and give out withall, that he would performe the same better than they. Yea he assayed first before all others to vault and mount on horsebacke, to shoot also and dart from his horse. Went he any time away with the worse? very pleasant he was and laughed at himselfe most of all: By reason therefore, that when hee had once the foyle, hee would not shrinke and give over cleane, but still assay and practise eversoones to doe better and better, those feats wherein he was inferiour: in short time he became as good a rider as his fellowes: within a while also (such was his fervent affection to the thing) he outwent and excelled them all. To conclude, within a little space, what with chacing, shooting and killing those beasts which were in the parke, he made such havocke, that he destroyed them all; insomuch as *Astyages* could not get together for him more game. *Cyrus* then, perceiuing that his Grandfire was not able, would he never so faine, to furnish him with beasts alive, many times said thus unto him, What need you Grandfather to trouble your selfe so much as you doe, in seeking wild beasts? If you will send me forth on hunting with mine Vnkle [* *Cyaxares*] I will suppose, that every beast which I shall see, you keep up and nourish for me. And in very truth exceeding desirous though he was to goe abroad into the Forrest, yet could he not now any more be so bold and forward as before-time, when he was a child, but held off and tooke good leasure to come unto his Grandfather for to get leave: So that wherein heretofore he complained of *Sacas* for not suffering him to go unto his Grandfather, he was therein become a *Sacas* to controll himselfe. For hee would not venture to presse in, unlesse he foresaw that the time served thereto: yea he would

* His mothers brother.

not stick to desire *Sacas* to doe him the favour, as alwayes to signifie unto him, when he might have the opportunity of accessse, and when not? And therefore this *Sacas* now loved him passing well, like as all others did. Now when *Astyages* knew once that *Cyrus* had such an ardent desire to hunting abroad in the Chace, he sent him forth together with his said Vnkle: and appointed a guard of certaine auncient Gentlemen of the Court, who also were on horsebacke, with speciall charge to keepe him out of daungerous places, and to save him from savage beasts, if haply any of them should be put up. *Cyrus* therefore was very inquisitive of these warders that attended upon him, what kind of beasts they were, which he might not approach nor meddle with, as also which hee might be bold to hunt? Who told him, that Beares, Lions, wild Boares and Libards had slaine already many a man adventuring to come over nigh unto them: But Harts and Hinds, Bucks and Does, wild Sheep and wild Asses, said they, be nothing daungerous to be dealt withall. They added moreover and said, that the difficulties of some places were to be taken heed of, no lesse than the very beasts: For, many men, horse and all (said they) have heretofore fallen downe headlong from steep rocks and so perished. *Cyrus* gave good care and willingly conceived all these advertisements: Howbeit, no sooner had he espied an Hind on foot, but forgetting all that he had heard, hee made after her, looking to nothing in the world else, but whither she made way and fled. In so much as his horse under him, leaping forward, I wot not how, fell upon his knees, and went very neere to have cast him over his necke: neverthelesse *Cyrus* made meanes, though it were with much adoe, to sit him still, and so the horse recovered. But so soone as he was come into the open field, he picked his dart and overthrew the Hinde, a goodly faire beast, I assure you, and a large: whereat himselfe verily rejoyced exceeding much: but his Governours and those of the guard aforesaid, came riding to him apace, all to rated and rebuked him, shewing to what perill he had exposed himselfe, and saying withall that they would tell his Grandfather of him. *Cyrus* therefore who by this time was alighted from his horse, stood still, as one much grieved and troubled in his mind, to heare such words. But when he heard the cry, he leapt presently on horsebacke againe, as one beside himselfe and in a fanaticall fit: and so soone as ever he saw a wild Bore affronting him, he ran against it, launced his jav'lin, and tooke his aime so right, that he struck him in the forehead, astonied the beast, overthrew him and gat the upper hand of him. Then, his Vnkle also seeing his adventurous rashnesse reproved him: who notwithstanding his rebukes and checks, requested him, that he might with his good leave, carry whatsoever himselfe had gotten, unto his Grandfather and present him therewith. But his Vnkle made, as they say this answer, Your Grandfather, if he should know that you chaced these Beasts in proper person, would not only chide you, but reprove me also for suffering you: let him skourge me too, and spare not, quoth he againe, if it be his pleasure, when I have once bestowed them vpon him: And even you, Vnkle, may likewise chastice me, if you will, and as you list, so you gratifie me first in this my request. Well, quoth *Cyaxares* then at length, doe as you will your selfe, for now already you seeme to be a King over us. So *Cyrus* presented the beasts and gave them to his Grandfather, saying withall, that he had hunted the said venison for his sake. As for his darts hee shewed them not openly unto him, howbeit all bloody as they were, he bestowed them in such a place where he thought his Grandfather should see

see them. Then said *Astyages* unto him, I accept my sonne gladly at your hands whatsoever you give me: but I stand in no such need of any of these things, that you should hazard your selfe therefore. Why then Sir, quoth *Cyrus* againe, if you need them not, I humbly beseech your Grace, to bestow them upon me, that I may deale them among my companions. Take them, my Sonne, quoth *Astyages*, and give not onely the same, but whatsoever else you will desire, to whom you please. So *Cyrus* tooke them, and gave them among the boies such as himselfe, saying thus withall, How trifled we my lads, when wee hunted the deere empaled within the parke? for mine owne part, I thinke it all one, as if a man should course beasts in a * prison. And why? First they were enclosed within a streight place: then, they seemed but small, leane and mangy: some halt and lame, others maimed. But the * deere that be in the mountaines, Forests, plains and meadowes, how faire, how great, how fresh and slick seeme they? The Harts and Hinds, like so many winged fowles, were so fleet, that they mounted aloft toward the skie: and the wild Bores gave assault, in manner, as one would say, of hardy and valiant men: so large and broad withall, that a man could not possibly misse them. Certes, in my conceit, these beasts here of the Forest lying starke dead, make a goodlier shew, than those immured within a pale or wall, for all they be alive. But how thinke you sirs quoth he, will your fathers give you leave to go on hunting? Yea, and that right soone, said they, if King *Astyages* would but commaund. Which of all you then, quoth *Cyrus*, will moove the matter to the King? Who, said they, is better able to perswade and speed than your selfe? As for me quoth *Cyrus*, by *Iuno* I sweare, I wot not to what passe I am brought. For neither can I speake ought, nor able am I any more so much as to looke my Grandfather in the face, as I was wont to doe. And if I grow on still after this fashion, I feare me that I shall proove altogether some blockish coward or starke foole. And yet when I was but a little child, mee thought I had tongue enough, and could speake, none so well. Why then said the boyes againe, by your saying, it goes hard with us, in case you can do nothing in our behalfe, if we should stand in need, but that we must seeke unto some other for to effect that, which lyeth in you to doe. *Cyrus* at these words being much agrieved and vexed at the heart, departed from them in silence: and arming himselfe with boldnesse, hee went in to his Grandfather. Now when he had waited his time, and cast with himselfe how he might without any trouble and displeasure addresse his speech unto him, for the obtaining of his and the boyes suit, in this manner he began, Tell me, good Grandfire quoth he, if any one of your household servants ran away, and you should catch him againe, in what sort would you intreat him? How else, quoth he, but imprison him, and force him to worke as a slave in yrons? yea, but say, he returned of his owne accord? after what manner would you deale with him then? what should I doe, but after I had scourged him, that he might doe no more so, use him againe as I did before? Then were it high time, quoth *Cyrus*, for you to be provided for to whip me, who have a purpose to run away, and to take with me my fellowes on hunting. Well, quoth *Astyages*, it is honestly done of you yet, to give me warning; for now I commaund you not to stirre one foot out of doores: A trim and goodly matter it were indeed, if I for a little piece or two of hunted flesh, should bereave my daughter of her sonne. Vpon these words *Cyrus* obeyed indeed and tarried at home; howbeit with a sad and heaue countenance he continued silent and

* Or, prison.

* Deere.
Or beasts.

and would not speake a word. *Astyages* then perceiving how hee sorrowed, as one much discontented; yet minding to please him againe, had him forth into the chace: And having assembled a great number both foot and horse, together with the boyes also, and caused the wild beasts to bee driven together into the plains commodious for the horsemen, he made of it a great day of hunting. Himselfe also in person all royally beset was present, and gave streight commaundement, that no man should be so hardy as to shoot and strike a beast before that *Cyrus* had his fill thereof. But *Cyrus* not able to endure that others should be thus forbidden, Grandfire, quoth he, if you would have me to make a pleasure of my hunting, suffer all those that are about me here, to chafe, to strive, and do their best. Then *Astyages* gave them all leave: And himselfe stood still and beheld how egrely they encountered the beasts, how they contended for the better, how they pursued them in chace and piked their darts at them: Great delight he took in *Cyrus*, who for very joy could not hold his tongue, but like a whelp of a good kind, set up a cry, when he drew neere unto any beast, and therewith encouraged and called to every one by name. He rejoyced moreover to see how *Cyrus* laughed at one, and to heare how he prayed another, without any shew at all of repining envie. But in the end *Astyages* departed, with a great prey of many beasts: And from thence forward (such pleasure he had in this hunting) hee would alwaies, when his leasure served goe forth with *Cyrus*, yea and for *Cyrus* sake, take the youths aforesaid abroad, among many others beside. And verily after this manner spent *Cyrus* the most part of the time; wherein his carriage was such, that as he procured some contentment and good to all men, so he wrought no displeasure nor harme to any.

CHAP. IIII.

How Astyages through the politike counsell of Cyrus, wonne a victory of the Assyrians, who were come to invade his Territories.

Now when hee was about the age of fifteene or sixteene yeers, it hapned that the Kings sonne of the *Assyrians*, being upon the point of marriage, was very desirous himselfe in person, against that time to hunt. Hearing therefore that in the marches and confines betweene them and the *Medes*, there was great store of * deere (for by reason of the warres, they were spared and not of long time hunted) he had a mind now to hunt there. To the end therefore that he might follow his game in more safety, he tooke with him, many of his light horsemen, and targatiers, who should out of the rough thicketts put out the beasts for him, and drive them into the tilled grounds and open plains. And being come as farre as to his frontier Forts, and where he had a garrison, there he supped; that early the morrow morning he might hunt. Now by that time it was evening, there were come out of the city both horsemen and footmen, to succeed in place of the former garrison. So that now he supposed himselfe to be furnished with a great army, as having two garrisons in readinesse, besides the foot and horse which himselfe had brought with him. Vpon good deliberation therefore, he thought it best to make an incursion and raise booty out of the *Medes* ground; for that thereby, as the pastime of hunting would seeme more brave

* See 12.

brave and gallant, so he thought hee should have greater store of beasts to sacrifice. Betwixt therefore in the morning, he did set forward with his power in this order. His footmen he left thicke embattayled upon the borders : himselfe with his Cavallery advanced toward the fortresses of the *Medes*, where he stayed with the best men of armes and those in number most, whom he kept about him, that the garrison soldiours of the *Medes* might not make head upon his Avantcourriers as they stragled and overran the confines: as for the light horsemen nimbly appointed, he sent certein forth out of every band to make rodes, some one way, some another, with commandement, to overspread every place, and whatsoever came within their reach, to drive the same to his hand. Which service they performed accordingly.

When advertisement was given to King *Astyages* that enemies were already entred into his land, both himselfe in person went forth with such as were about him to relieve the marches, and his sonne also, with such a troupe of horsemen as were in readinesse accompanied him. Not forgetting withall to send out his commissions to all others, for to come forward in aid. The *Medes* when they saw a great power of the *Assyrians* arraunged in good order, together with their men of armes keeping their ground and not stirring, made also a stand themselves. And *Cyrus* for his part, seeing others on all sides, ready to set forth in defence of the Frontiers, did the same likewise. Which was the first time that ever he put harneis on his backe (a thing not permitted him before to do) so desirous was he to be armed: and truly a very fayre armour it was and well befitting him, which his Grandfather had caused to be made compleat for his body. Thus armed at all peeces, and mounted upon a goodly courser, hee rode forward to the service. *Astyages* seeing this, albeit he mervayled much at whose commaund he came, yet required he him to abide with him and not to stirre one foot. *Cyrus* then, so soone as he discovered a number of horsemen afront, demanded saying, Be those yonder, our enemies Grandfather, who sit still upon their horsebacks so quietly? yea quoth he, enemies they are. And what are they a farre off that ride and drive before them, quoth *Cyrus* be they likewise enemies? yea said *Astyages* and they too. Now surely Grandfere, quoth he, they seeme to be but cowards, and to ride upon very jades and titts, who thus harry and drive before them our goods. It were a good deed, yea and very requisite, that some of us made a rode out after them. Yea, but see you not my Child (answered he) what a strong troupe of great horse and men of armes, standeth on a plump in battell-ray? who if we should make after those, would intercept us by the way and stop our passage: besides, our forces are not yet come together. But if you will tarry here, replied *Cyrus*, and receive such as are comming hither to aide; those that stand still hereby, will be afraid and not once dare to quetch: those other also who are driving booties, will immediately forgoe their prey, upon the very sight of some that charge upon them. Having thus said, he seemed unto *Astyages* for to speake somewhat to the purpose. Who wondring withall at his prudent forecast, and vigilant circumspection, commaunded [*Cyaxares*] his sonne to take a Corner of horsemen, for to set forward, and to charge those that were a boot-haling. And I for my part quoth *Astyages* will make head at these here, if they once seeme to stirre and advance against you: so that they shall be forced to have a watchfull eye unto us. Thus *Cyaxares* taking with him the valiantest men and best mounted, did put forwards. And *Cyrus* so soone as he perceived them

them to come on, speedily breaketh out with them; and long it was not but himselfe was the foremost of the troupe, and led them all a great pace: *Cyaxares* followed hard, and the rest were nothing behind. Whom, when they that drave the booty saw to approach, incontinently they abandoned all and fled. But the company about *Cyrus* intercepted them: and whomsoever they could overtake and reach, they wounded out of hand, and *Cyrus* was the foremost: but as many as overrode them and escaped their hands, those they pursued hotely, and never gave over untill they had taken some of them prisoners. And like as a generous Hound, untrained yet and without experience, runneth all on the head rashly upon the wild Bore: Even so for all the world, rode *Cyrus* upon the spur, looking at this onely, how he might strike whomsoever he could overtake, and regarded nothing els. The enemies seeing their fellows thus distressed and in jeopardy, came forward with their maine troupe, supposing that the chace would cease, if they were scene once to advance toward them. As for *Cyrus*, he slackened never a whit the more, but for joy called upon his unkle, to hold on and maintaine the chace still. And for that he had gotten the upper hand, he did put the enemies to an exceeding great rout. And verily, *Cyaxares* [the yonger] for his part, followed, haply for a reverent regard of his father: the rest likewise came after, being then more willing by such an example to make pursuit, who otherwise were not very courageous nor resolute to encounter the enemy. *Astyages* perceiving them inconsiderately to follow on still, and the enemies many in number, and those in good order of battaile redy to confront and receive them: being affrayd withall in the behalfe of his owne sonne and of *Cyrus*, lest they being in disaray should rashly rush upon the other so well appointed, and so endanger themselves, directly led against the enemies: who on the other side perceiving the *Medes* making towards them, stood still, some with their darts redy to lance, others with bowes and arrowes bent to shoot, and so kept their ground: supposing that the other likewise would stay and stand, so soone as they came within shot, according as they were wont to doe. For, their manner was, thus neere and no more to approach one another, and so many a time to skirmish onely with shot at randam even untill night. But now seeing their owne men to flye unto them amaine, and therewith the souldiers about *Cyrus* pursuing them fiercely hard at heeles, and *Astyages* likewise with his Cavallery, already within arrow shot, they declined from them at one side and fled: The other, who also at once followed in chace, tooke many of them by force one with another: and whomsoever they caught, downe they went, both horse and man, killing and slaying all that fell: and never gave over the execution untill they came as farre as to the *Assyrians* Infanterie: And there verily, for feare of some greater ambulment in covert, to intercept and cut them off, they stayed themselves. Then *Astyages* retired with his forces, as right joyfull for the horsemens victory: But of *Cyrus* he wist not what to make or say: For, well he knew, that he was the chiefe author of this exploit: but he saw withall, how in all the service, for his audacious adventure he fared like unto one furiously transported. For, even at that time I assure you, when others were returning homeward, he onely did nothing els but ride up and downe all about, to view them that were overthrowne and slaine: in so much as hardly could they (who had commission so to doe) hale him away and bring him to *Astyages*: and even those who had the conducting of him, he caused to goe a great way before, for that he perceived his Grand-

fathers countenance at the sight of him, to be sterne and terrible. And thus passed these things in *Media*. As for *Cyrus*, as he was rise in every mans mouth, whiles they ceased not to say and sing all praises of him: So *Astyages*, who beforetime highly honoured and esteemed him, had him now in exceeding great admiration.

CHAP. V.

How Cyrus returned to his father into Persia: and what honour the Medes did him at his departure.

THEN *Cambyfes* the father of *Cyrus*, hearing this report that went of him, joyed thereat, you may be sure, not a little: but for that he heard that *Cyrus* had achieved manly Acts already, hee sent for him home, to the end that he might performe those parts which by the discipline of the *Persians* were required. Whereupon *Cyrus*, by report, said, that depart he would, because his father should not be offended, nor his countrey and the State complaine and finde fault with him. *Astyages* therefore thought it requisite and necessary to send him away: and having bestowed upon him such horses as it pleased him selfe to take, and furnished him besides with all things for that purpose, he honourably dismissed him: which he did, both because he loved him, as also for that he conceived withall a great hope of him, that he would prove a man another day, sufficient both to pleasure and helpe his friends, and also to displease and hurt his enemies.

Now was *Cyrus* at his departure accompanied on the way with all sorts and degrees, as well boyes and such as were of his owne yeeres, as men and Auncients all on horsebacke: yea and *Astyages* him selfe rode onward with him: Neither was there any one, as it is sayd, but at his returne homeward wept amaine. *Cyrus* also is reported to have shed many a teare at his farewell: Moreover, men say, that among his equalls in age and companions, he dealt many of those gifts which *Astyages* had bestowed upon him. In conclusion, the very *Median* Robe which he then ware, he did put off, and gave it unto one, declaring thereby that he loved him especially above the rest. Who when they had received these gifts at his hands, presented them all, as they say, unto *Astyages*: and *Astyages* when he had them, sent them backe unto *Cyrus*: but he returned them efts-foones into *Media*, delivering this message withall, If you would ever have mee, ô Grandfather, to repaire unto you againe without the blemish of shame and disgrace, suffer each one to have and hold that which I have given them: which words when *Astyages* heard, he did according to the said message. And, if I must recount some merry speeches, and amorous words also that passed among, the voyce goeth, that at *Cyrus* departure, when they tooke their leave one of another, *Cyrus* dismissed his kinsmen with a kisse of his lips, after the *Persian* manner, for it is the fashion among the *Persians* even at this day so to doe. At which time there was one of the *Medes* a right good and an honest Gentleman, who advised well a long while, the exceeding beautie of *Cyrus* and wondered thereat: who when he saw his other kinsmen to kisse him, he him selfe stood still and stirred not. No sooner were the rest gone, but he came unto *Cyrus* and said, What *Cyrus*!

Cyrus! Am I the only man whom you know not for your kinsman? Why, quoth *Cyrus*, are you also of kinne to mee? Yea surely that I am faith the other. This was it quoth *Cyrus*, that you eyed me so: For mee thought I marked you oftentimes so to doe. True said the other: and as desirous as I was, all the while to come unto you, yet God so mee helpe, for very bathfulnesse I ever held off. But you should not have so done, quoth *Cyrus*, being a cousin of mine: and with that he came unto him and kissed him. The *Mede* when he had this kisse, asked him and said, Is this the manner indeed of the *Persians*, for kinsmen thus to kisse one another? Yea verily, quoth *Cyrus*, both at meeting when they have not scene one another a certaine time, and also at parting when they take their leave and goe forth any whither. Then it is time now faith the *Mede*, that you give mee another kisse. For even now as you see, am I to depart. So *Cyrus* having kissed him the second time, bade him farewell and went him selfe away. They had not ridden farre asunder on their journey, but the *Mede* returned againe with his horse under him all sweating and in a lather: whom when *Cyrus* saw, what! faith he, have you forgotten any thing that you would have said to mee? No verily answered the other, but after a time, I am come as you see unto you. True indeed, cousin, quoth *Cyrus*, you are so, and that after a very short time. What short time answered the *Mede* is that? wote you not, ô *Cyrus*, that if I doe but winke never so little, I thinke the time very long, for that I see you not the while, being so gallant a young Gentleman as you are? Hereat *Cyrus* began to laugh (and the first time it was, after his former weeping) saying withall unto him, Goe your wayes and be of good cheere: For shortly the time will come, when you may behold mee if you will, with your eyes broad open and neuer winke for the matter.

Cyrus being in this manner returned into *Persia*, continued by report, one whole yeere more in the schoole of * *Children*. And they verily at his first coming would scoffe at him, as who having learned among the *Medes* to lead a delicate life, was now come againe to them. But after that they saw him to eate and drinke heartily and favourly as they did: and found likewise by experience, that if there were any great cheere upon some high and festivall day, he could finde in his heart to give away unto others some of his owne part, rather than desire any of others: when they perceived besides, that in all other things *Cyrus* farre excelled them, then his companions began to have him againe in great esteemation. When hee had passed through this first discipline, and was now entred into the ranke of young-men: therein also hee seemed to surmount all the rest, as well in studying and practising all that was required, in enduring also and suffering whatsoever he was put unto, as besides in reverencing respectively his Seniors: yea and in obeying dutifully the Rulers and Magistrates.

CHAP. VI.

The beginning of the warres betweene the Assyrians and the Medes. Of the forces that Cyrus levied in Persia to aide the King of Media his Vnkle.

BVt in proceſſe of time *Aſtyages* [the King] dyed in *Media*: and *Cyaxares* *Aſtyages* his ſonne, and brother to *Cyrus* Mother, ſucceeded in the Empire of the *Medes*. Then the King of the *Assyrians*, who had vanquiſhed all the *Syrians*, (and thoſe were no ſmall nation,) ſubdued the King of the *Arabians*, and brought him to his obedience, and who held already the *Hyrceanians* likewise under his ſubjection, and now warred upon the *Bactrians* and beſieged their cities, thought this with himſelfe, that if he could once conquer the *Medians* alſo, or weaken their eſtate, he might ſoone become the abſolute Monarch of all the neighbour countries round about him. For, this Nation, of all the borderers was reputed moſt puiſſant. Sending therefore unto his owne ſubjects, and to thoſe who were under his allegiance: likewise to *Craſus* King of the *Lydi-ans*, and to the King of the *Cappadocians*: to the inhabitants of *Phrygia*, both the one and the other, to the *Carians*, *Paphlagonians*, to the *Indians* and *Cilicians*, he layd open unto them many grievous imputations againſt the *Medes* and *Persians*, alleading, how great and mighty theſe States were, how they combined and linked themſelves together by mutuall marriages: and in a word, were ſo knit and united in perpetuall league and amity, that unleſſe ſome one aroſe by good forecaſt to prevent their growth and abate their force, great daunger there was, that they would invade one nation after another, and ſo ſubdue them all. Theſe Princes and States therefore, partly perſwaded by theſe his ſuggeſtions, and in part inveigled by his preſents and money, whereof he had exceeding ſtore, condeſcended and entred into aſſociation with him. But *Cyaxares* *Aſtyages* his ſonne, perceiving what traines were laid and purveyance addreſſed againſt him; immediately both made what preparation he could himſelfe: and alſo diſpatched his Embaſſadours to the *Persians* as well unto the States there, as alſo to *Cambyſes* his brother in law, who had married his ſiſter and raigned King of *Persia*. Hee ſent alſo to *Cyrus*, requeſting him that in caſe the Councell and State of *Persia* ſent any power of men to aide, he would indeavour to be the Generall of thoſe forces. For, now by this time, had *Cyrus* ſpent his ten yeeres with the Youths, and was reckoned in the ranke of men full growne. *Cyrus* therefore having well approved the motion, was by the Elders (Councellers of the State) elected Lord Generall in this expedition into *Media*. They gave him alſo commiſſion to chooſe unto him 200. Gentlemen as Peeres called * Homotimi. Alſo every one of thoſe 200. they licenced to make election of foure others like unto themſelves in degree: which number amounteth unto one thouſand. Semblably to every one of this thouſand they granted for to levy from out of the common people of the *Persians*, 10. light targuatiars, ten ſlingers, and tenne archers. By which meanes, over and above the thouſand Peeres or Gentlemen aforeſaid, there were in all ten thouſand Archers, ten thouſand Targuatiars, and ten thouſand Slingers. This ſo great an army was committed to the conduct of *Cyrus*: who was no ſooner choſen, but forthwith he began devoutly at the ſervice of the

* That is, of equal dignity.

the gods: and being aſſured by his ſacrifices of their propitious favour, then and not before, he made choiſe of thoſe two hundred aforeſaid: and when they alſo had taken every one foure more unto them: *Cyrus* aſſembled them all together, and made his firſt ſpeech unto them in this manner.

CHAP. VII.

The oration of Cyrus to the Peeres and Chieftaines of his Army for to incite them to enterpriſe this warre with the better courage.

MY friends, choſen you I have, not as one who had good proufe of you at this preſent and not before: but in that I have ſcene, even from your Child-hood, with what alacrity you travaile in thoſe things which the Common-wealth reputeth vertuous: and utterly abandon ſuch as it deemeth vicious. But what motives induced me not unwillingly both to undertake this high place of government, as alſo to call you forth into the Action, I am now minded to declare unto you. Thus much I obſerve, that our Anceſtors have in nothing beene inferiour unto us, as who evermore practiſed the deeds of vertue: But what benefit they have acquired being ſo brave men as they were, either in publike to the *Persians* Common-weale, or in private to their owne eſtates, I cannot yet perceive. For, ſurely, in mine opinion, men give not their minds to exerciſe any vertue for this end, that when they are become good and honeſt, they ſhould in nothing be preferred above the wicked. And even they that forbore the fruition of pleaſures preſented unto them, doe it not becauſe they would never joy any more: but, for that by ſuch continent behaviour, they might in future time attaine to many and ſundry delights. They that deſire to excell in eloquence, aime not in all their ſtudies and meditations to this end, that they ſhould never give over the eloquent pleading of cauſes: but their hope is, that when they have by their fine tongues perſwaded men to their minds, they may to themſelves purchaſe many great and goodly avails. Moreover, Martiall men that are emploid in feats of Armes, take not all this their paines, never to make an end of fighting: but even theſe men alſo, ſet this downe to themſelves, that being once come to perfection in military prowefſe, they ſhall win both to themſelves and to their countrey much wealth, much happineſſe and great honours. Now, if any men after their great toyle in theſe affaires, before they reaped any fruit thereof, have careleſſely ſuffered themſelves to age, and thereby to grow unmeet for warre, in my conceit they fare much like, as if one deſirous to be a good and thrifty husbandman, ſhould ſow well and plant his ground as well: but when he is to receive the increaſe comming of his tillage and husbandry, ſuffereth the corne not inneed, to ſhed, and fall againe upon the ground. Or, as if ſome Champion when hee hath ſuſtained much travaile, ſo as now he is thought a worthy victour, ſhould never after enter into the liſts and performe his devoyr. For, in my judgement, even ſuch an one deſerveth worthily to be condemned for his folly. Let not us therefore my ſouldiers be faulty in this kind: but conſidering we are privy to our owne hearts, and aſſured that even at firſt from our tender yeeres we have beene trained up in noble and worthy Acts,

"Acts, set me forward against those enemies, whom I know most certainly, by
 "that which my selfe have seene in them already, to be unexpert in fight against
 "us. Certes, for my part, I hold not these to be able souldiers, who howsoever
 "they have the feat and knowledge, to shoot well, to dart likewise and ride as-
 "well, yet cannot endure any labour, but quail when they are put unto it. But
 "these our enemies, for any matter of paines taking, are very raw and untrained
 "novices. Neither are they to be accompted good souldiers, who when they
 "should watch cannot away withall: and our enemies here are such, as for their
 "sleepe cannot of all things want it: Nor yet may they goe for good warriors,
 "who albeit in the points abovesaid are sufficient enough, yet be to seeke how
 "to carry themselves toward their friends, and how to enemies. And evident it
 "is that these here be altogether to learne those disciplines which in warre be of
 "greatest consequence. But as for you, able yee are to use the night in every
 "point as well as others the day: yee repute labours to be the guides leading
 "the way to pleasant life. Hunger yee reckon in stead of sauce*: and to drinke
 "water, yee can endure better than the very Lyons. To conclude, the fayrest
 "possession, the most precious treasure and best agreeable unto warriors that is,
 "ye have laid up within your hearts: in that ye take more joy in being praised,
 "than in all things else in the world. And they that are lovers of praise and re-
 "nowme, must needs for the attaining thereto, willingly undergoe all travell and
 "abide all danger. Now, if I should pronounce thus much of you, thinking
 "and knowing otherwise, I doe but deceive my selfe: as upon whom the fault
 "will redound, in case no such thing be performed by you. But verily, such is
 "your owne skill, your love also to me ward: such likewise is the blockish ig-
 "norance of our enemies, that I trust assuredly these good hopes will not faile
 "mee. Only let us march on in this our journey with bold and courageous
 "hearts: considering, it is farre from us to be thought for to covet other mens
 "goods unjustly: for even now, as, our enemies are comming and begin first
 "to deale wrongfully with us: so our friends call unto us for ayde. What
 "then is there either more just than to put by an injury, or more honou-
 "rable, than to helpe our friends? Moreouer, in this regard I suppose you re-
 "pose not the least confidence, because I have not enterprised this expedition,
 "with neglect of the Gods: For, being as yee are, privy unto many of my do-
 "ings, and much conversant with mee, yee know very well that not only in
 "weighty affaires, but also in smaller matters, I use alwayes to begin in the
 "name of the Gods. In conclusion, quoth he, what should I say more? when
 "you have chosen and taken unto you elect men, and are otherwise in all points
 "well and sufficiently provided, set forth toward the Medes. As for mee, repaire
 "I will unto my Father, to the end that having with all speed learned of him
 "the state of our enemies, I may accomodate you what I can in this affaire,
 "and so with the power of God, make a right noble journey of it.

* *Alimentum est solum,*
et hoc dicitur.

CHAP. VIII.

*The good instructions that Cambyfes gave unto his sonne Cyrus as touching
 the enterprise against the Assyrians: and how a good Captaine
 should carry himselfe with his army in a strange coun-
 try, and win the love of every man.*

THUS therefore were they busied and thus prepared they themselves. But
 Cyrus after his returne home, and having made his prayers unto *Vesta*
 the Patronesse of his countrey, to *Jupiter* also the Protectour thereof,
 and to other gods, did put himselfe in his war expedition: and his father brought
 him on his way.

When they were gone forth of the Palais, it thundered and lightened on the
 right and lucky side, as they say: whereupon without any other token or pre-
 sage taken by augury, they marched forth, as who would say; no man then could
 be ignorant of the signes given by the most high and mighty God. Now when
 Cyrus was gone a little forward, his father began to discourse unto him in this
 wise.

That the gods, my Sonne are propitious, and accompany thee with their gra-
 cious favour, evident it is as well by sacrifices as celestiall tokens: and thou
 thy selfe doest know as much. For, taught thee I have these matters of purpose,
 partly that thou mightest know the will and counsell of the gods by no other
 interpreters, but understand the same by thy selfe, seeing the sights and hear-
 ing the noises that are to bee seene and heard: and not depend upon wi-
 zards, who might if they were disposed deceive thee, by relaying other things
 than were signified by the gods above: and partly because, if at any time thou
 wert without a Soothsayer, thou shouldest not doubt what to resolve upon, by
 those divine tokens: but observing by this skill of Divination what Gods will
 is, obey the same. Surely father, quoth *Cyrus*, endeavour I will alwaies even
 to the uttermost of my power and according to your advertisement, that the
 gods being favourable unto us would ever be pleased to aduise us for the best.
 For, I remember, that I heard you once say, It standeth with good congruity,
 that he should obtaine any thing at the gods hands as well as at mans, yea and
 more easily, who doth not fawne upon them when he is in distresse: but at what
 time he is in greatest prosperity, even then thinkes upon the gods most of all.
 You said moreover that the same consideration of friends likewise must be had.
 Certes, then my Sonne, quoth *Cambyfes*, being as thou art so devoutly affected
 to the gods, thou comest unto them now at this time more willingly in that
 regard, to crave their helpe, yea and thou hopest so much the rather to obtaine
 whatsoever thou needest and makest petition for, because thy conscience beareth
 thee witness that thou wert never slacke in their service. Doubtlesse, father,
 quoth he, I am thus conceited of the * gods, as of my affectionate friends.
 What Sonne, said the Father, and doest thou remember those points, which
 sometime we resolved upon? Namely, that such men are like to speed better
 who have learned those sciences which are given unto us by the gods, than those
 that be ignorant of the same? Again, that by travell they shall gaine more, than
 by sitting still? As also that by carefull diligence they shall live in more safety,
 than

* *deus meus est pater*
autem meus Deus est

than if they carry themselves carelesly and take no heed? And verily thus was then our opinion, that after this sort wee should crave good things at Gods hands, to wit, in demeaning our selves as we ought. Truly Father, quoth *Cyrus*, I remember very well that I heard you deliver these lessons: and I could not chooseth but of necessity yeeld my consent to those speeches and bee perswaded thereby. Full well I wot also, what you added moreover and said, that in no wise lawfull it was for them to crave of the gods victory in Horse-fight, who have not learned to ride well: neither for those who be unexpert in shooting, to pray unto the gods that they may have the better hand of cunning Archers: ne yet for such pilots as know not how to guide the helme, to beseech the gods they may save ships by their steering: no more than for them that never sowed their seed to wish for a fayre crop of corne to come up; or for those who looke not to themselves in battayle, desire the safety of their lives. For, all such [prayers and wishes] verily, be against the ordinance and law of God. Semblably, you said, that whosoever asked at Gods hands ungodly things, by as good reason deserved to be said nay, as those to take a repulse who preferre unto men unlawfull suits. But have you Sonne, forgotten those matters, quoth *Cambyfes*, whereof you and I sometime devised and talked together: namely, That it is a sufficient Act for a man to performe, if he be able to procure thus much, as to be himselfe a worthy man indeed and so reputed; and also that both he and his family may be well furnished with necessaries: And if this be so difficult a matter to effect, then to have the skill, for to rule other men, so, as they may have foison of all things needfull and be themselves likewise all, such as they ought to be, I suppose is an admirable thing. Truly Father, quoth *Cyrus*, I remember full well that this also was your saying, and therefore unto me as well as unto you it seemed then an exceeding hard matter to Govern well. And even now likewise am I of the same mind considering as I do with my selfe what a piece of worke it is to commaund. But when I looke into other men, and observe withall, both the quality of those persons that are become Rulers, as also what manner of concurrents and adversaries we shall find, I thinke it a foule shame to be affraid of any such, and not willingly to oppose our selves against them: whom I for my part (to begin first with these our friends here) perceive to bee of this opinion, that a Prince or Ruler ought to differ from his people, and to goe beyond them, in more plentifull fare and sumptuous suppers; in having at home better store of gold and treasure; in sleeping and lying longer abed, and in a word in living at greater ease, and taking lesse paines than those that are under him. Whereas I (quoth *Cyrus*) contrariwise am of this mind, that a Sovereigne ought to excell his subjects, not in idlenesse of life, but in prudent forecast and in forwardnesse to endure all trauaile. True it is Sonne (quoth he) but it falleth out otherwhiles in certaine cases, that we are to fight not against men, but even with the very things themselves, which we cannot without great difficulty overcome. As for example, you know well, quoth he, that all your rule and commaund will soone come to naught, if haply your army have not at hand sufficient provision of necessaries. Yes, quoth *Cyrus*, but *Cyaxares* (Father) sayth he is to make purveiance thereof to serve all those that goe from hence, how many soever they be. And doe you indeed my Sonne, quoth *Cambyfes*, enter upon this journey, trusting in these meanes of *Cyaxares*: Yea that I doe answered *Cyrus*. Why! doe you certainly know, replied he againe, what store of treasure he hath?

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Not I, quoth *Cyrus*, I assure you. And give you credit nevertheless to these uncertainties? Or wote you not thus much, that you shall have need of many things, and even anon be forced to spend much otherwise? Yes, full well I know that, quoth *Cyrus*. How then, quoth *Cambyfes*? Say that he either lacke money and bee not able to beare the charge: or for the nonce hold you up with untruths; where are you then, and in what case will your army be? Certes, plaine it is, verily that it cannot be well with it. If then, Father, quoth he, you see any way, whereby I may raise some masse of money whiles we are yet among our friends, shew unto me the same. Aske you of me o Sonne, quoth he, whether there may be meanes wrought by you to make money? Why? who should in all reason devise and cast about for to make provision thereof, rather than you, who have so puissant an army to commaund? going as you doe from hence with such a power of footmen under your hand, as I know you would not exchange the same for another farre greater in number than it: and as for horsemen, you shall have a troupe to joyne with you from the *Medes*; which of all other in these dayes is simply the best. What neighbour nation then, thinke you, will not bee glad both by way of gratification and also for feare of damage and displeasure, to relieve you? which you and *Cyaxares* ought joyntly to consider and thinke upon: to the end, that at no time you bee at a fault, for want of ought that must be had: yea and if it were but for custome sake, you are of course to lay for meanes to bring in revenewes store. But of all things remember this especially, that in no wise you deferre and put off your provision, untill very need enforce you thereto: but whereas you have most plenty, be you carefull so much the more, to be furnished before you feele any want: For you shall the sooner speed at their hands of whom you are to seeke reliefe, if you seeme not to bee destitute and in need: besides, your souldiers shall have no cause to find fault: and so by this meanes, others also will the rather have you in reverence: your souldiers likewise so long as they have all things necessary, will be more ready to serve, if you be disposed by the help of your army, either to doe pleasure or displeasure unto any. And this moreover you are to know, that your speech will carry greater credit, and be more effectually to perswade them, when as you shall be most able to shew that you have power enough, as, to doe a good turne, so also to worke a mischief. Then *Cyrus*, Me thinks Father, quoth he, that you speake all this very well unto me, as in other respects, so in this also, that whatsoever the souldiers shall now receive, not one of them will take himselfe beholden to mee as who know well upon what conditions *Cyaxares* sendeth for them to aide him: But looke what shall come vnto them over and above that which is set downe, the same verily will they both take as an honour due unto themselves: and like it is by good reason also, that they will yeeld much thanks therefore, to the giver. Furthermore, he that hath the commaund of an army, by the which he may both doe his friends good, and so receive for it the like benefit from them: as also endamage his enemies, by attempting to get something from them: and then afterwards bee negligent in purveiance of plenty and store. Thinke you this, quoth he, to be lesse shamefull in him, than if a man who hath land of his owne, and husbandmen beside to till the same, should yet for all that suffer his ground to lie still, and unprofitable? And therefore, this opinion I would have you Sir to conceive of mee, that I will never be carelesse in devising all meanes possible of provision for my souldiers

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diours necessities, neither in my friends country nor in mine enemies. But, beare you not in minde Sonne, quoth *Cambyfes*, what other matters we thought upon and concluded sometimes, and those in no wise to be neglected? Yes verily, quoth he, I remember them well, what time I came unto you for silver, to pay unto one by way of reward, who said he had instructed me in the leading of an armie: For when you gave me the said money, you questioned withall in this manner with me. Tell mee, my Sonne, said you, whether this man to whom you carrie this reward, among his rules of a Generall, made any mention unto you of * œconomy? For, souldiers verily have no lesse need of necessities for their living in the Campe, than servants in an house. And when I told you the truth and said, that hee spake not one word at all of that point, you asked me againe, whether hee discoursed unto me of health and bodily strength, whereof a Grand-Commaunder should be no lesse carefull than of the conduct of his host? And upon my denyall thereof, you demaunded of me once more, if he had taught me any meanes whereby mine Associates fighting under mee, might in every respect be most expert in warlike feats? And when hereto also I answered nay: you enquired farther, whether I had learned of him how I might encourage and cheere up mine armie: saying therewith, that in every deed, courageous alacritie, far excelled heartlesse backwardnesse. When I had denyed this too, you came yet stil upon me, and would needs know, what precept he had given of this point, namely the obedience of an armie, and how a man might best bring that to passe? And when it appeared, that there had not been a word delivered as touching that, in the end you concluded with this question, what one point he had taught me when he said, that he instructed me in the Art Imperatory? Vnto which when I made answer, saying, That he had trained me in * embattailing an armie, you smiled thereat, and discoursed unto me in particular, to wit, what good did the embattailing of an armie to the Art * Imperatory, without the purveiance of things necessary to live by? also what availed it without preservation of health? what, without the knowledge of arts devised for warre? what, without obedience of souldiers? Now when you had made it plaine to me, that the * setting of a battayle in ray was but a small part of the * art Imperatorie, and therewith I asked of you, whether you could instruct me in any of those points? you willed me to goe my waies and repaire unto military men, that were reputed expert Commaunders, and of them to enquire how these matters each one might best be effected? Since which time I conversed with those whom I heard to be most skilfull in these points. And verily, as touching victuals for our campe, I am perswaded that so much will suffice for this present occasion, as *Cyaxares* will provide for us. As concerning our bodily health, because I heard and saw, how Cities such as regarded health, make choice of cunning Physicians, whom they maintaine: and Generals of the field also, for their soldiers sake, take Physicians forth with them in their traine, I likewise was no sooner appointed to this charge, but presently I had a care thereof. And I suppose, quoth he, ô father, that I have about me very expert men in the Art of Physicke. Whereunto his Father replied in this wise, But these Physicians, my Sonne, whom you speake of, are much like unto certaine botchers, that mend torne garments; For, even so, when some are fallen sicke, then and not before they cure and heale them. But your regard of health I would have to be much more honourable unto you: for, you are to endeavour

* House-governement.

* The Tactics.

* *στρατηγικα*.

* Tactic skill.
* Of commaunding an army.

and provide in the beginning that your army fall not into sicknesse: And what course shall I take father, quoth *Cyrus*, to performe this? At the first and principally you must, quoth he, see to this, that the place be holisome, where you purpose to abide and lye encamped a long time together; wherein you cannot faile, if you take any heed. For, commonly men cease not in their ordinary talke to give out which be healthy coasts and which subject to maladies; and there be alwaies at hand certain apparent signes, to testifie and direct unto both, to wit the very bodies and colour of the inhabitants. Moreover, it will not be sufficient to consider the regions onely, but remember you ought also, in what manner you endeavour to looke unto your selfe, that your owne person may live in health. Then *Cyrus*, first of all quoth he, my principall care I assure you is, that I never surfeit, for that is a dolorous and yrksome thing. Secondly, with labour and travaile, I digest and worke out whatsoever is gone into my belly: For, by this meanes I am perswaded, that I stand to health the longer, and besides get the greater strength. And even so my Sonne, quoth *Cambyfes*, as carefull you ought to be of others. But may Souldiours, good Father, have leisure to exercise their bodies? Yes I wis, quoth his father, they not onely may, but of necessity must so doe. For an army, if it would doe as it should, and as belongeth thereto, ought never to be at rest, but be doing still, either working mischief to the enemies, or doing good to it selfe. A grieft it is my Sonne, to nourish but one person idle, much more grievous to keep a household that is sloathfull: but most importable of all, to maintaine a whole host in idlenesse. Many things there bee in an army, (to begin at the least, and so to proceed forward) that eate and spend: and looke what they winne, they waste excessively. And therefore in no wise is it expedient that an army should bee idle. Your words, Father as I conceive them, imply thus much, that like as of a sloathfull husbandman there ariseth no profit, even so of an idle Generall can never come good. But I undertake quoth he, that an industrious Captaine, unlesse some God do crosse him, will both bring to passe, that his souldiers may have plenty of victuals and necessities, and also provide that their bodies be passing healthy, strong and able. To the end therefore, quoth hee, that they may be well seene and practised in each feat of armes, I suppose, Father, that if I publish to every one of them certaine games of prize, and propose rewards, I shall cause them best to be exercised in each thing: that when need shall require, I may finde them prest and ready for any service. That is very well said of you Sonne, quoth *Cambyfes*. And in so doing, know this assuredly, that you shall see your military bands alwaies studying to performe their parts, no lesse than in daunces, to observe measures and keepe their order. Moreover, saith *Cyrus*, for to make souldiers forward and courageous, there is nothing in mine opinion more effectuell, than to have the cast to feed men with good hopes of great avails. But this, quoth he, my Sonne, is much like for all the world, as if a man in hunting would evermore holla to his hounds in such a note as he useth to set up when he seeth his game. For at the first, full well I wote, he shall have his hounds willing enough to heare and obey: but in case he delude and deceive them often in this sort, at the last they will not believe him at all, no, not when he sees the game indeed. Semblably it is in this hope whereof you speake. If a man proposing many times unto them the expectance of good things, deceive them, it will come to passe in the end, that when such

an one, sheweth in truth assured hope, he shal not be able to perswade them. And therefore, my Sonne, you ought to take heed, and spare to speake, that which you know not for certaine. Well may other men sometime so doe, and cast out words to that purpose: but it behooveth a Captaine to reserve his owne encouragement to the greatest daungers and extremities, that it may carry the most credit. Now, beleeve me Father, me thinks you speake this very well, and being so delivered, it pleaseth me better.

CHAP. IX.

How a Prince may gaine the obedience of his people, Vanquish his enemies, and get the attribute of wise and vertuous.

BVt how to make my souldiours obedient unto me, I thinke not Father, that I am now to learne. For, you have taught me this your selfe, even immediatly from mine infancie, when you enforced me to obey you. Afterwards you recommended mee in my childhood to Schoole-masters, and they inured me likewise to the same. Also what time I was raunged among the young men, our Governour was very carefull and diligent in this behalfe. Yea, and most of our lawes seeme to prescribe these two points especially, *To Rule*, and *To be ruled*. And therefore when I consider throughly these matters in generall, mee thinkes I observe thus much, that the thing which moveth men most effectually to obedience, is, both to praise and honour him that obeyeth, and also to disgrace and punish the disobedient. Indeed my sonne, quoth he, this is the ready way to cause men to obey by constreint, but to make men of their owne accord obedient (which is farre better) there is a more compendious course to be taken. For, whom men thinke to be more wise in procuring their owne good than themselves, him right gladly they will obey. And this you may know to be true as in many other instances, so in sicke folke, how forward are they, to call for Physicians that should prescribe and direct what they ought to doe? Semblably at Sea, how cheerefully doe the passengers obey the Pilots? Likewise, looke whom men suppose to know the avenues and waies better than themselves, how earnestly strive they to follow such guides, and will not by their good wills be left behind? But contrariwise, when they thinke that by obeying they shall take some harme, they will neither yeeld much for any punishment, nor yet be stirred up with rewards; For, no man willingly taketh any gifts to his owne hurt. Then, Father, quoth *Cyrus*, your words import thus much, that there is nothing more available to keepe subjects in obedience, than for a Ruler to be reputed wiser than they. This is my meaning in deed said he. But how may a man Father, quoth *Cyrus*, soonest acquire such an opinion and esteeme of him selfe? There is not, my sonne, a neerer way, saith *Cambyses*, than to be prudent in very deed in those things wherein a man would be thought wise. Doe but consider hereof in particular, and you shall find that I say true. For, if you would be taken for a good Husbandman, an expert horseman, a skilfull Physician, a cunning Musician, or any such, when you are in truth nothing lesse, marke what a number of shifts you must devise to maintaine this outward semblance? And say, that by your perswasion, many men shal to praise you, to the end that thereby you might raise a glorious

glorious name of your selfe: so as you have now laid a good foundation, and possessed every of them with a singular conceit of you: First, you should but deceive them for the present; and soone after when you come to the triall, bewray what you are, and so appeare in your owne colours, a vaine boaster. But how might a man Father, in very deed, attaine unto such wisdom, as to foresee what in future time will be expedient? Truly, even thus, my sonne, said *Cambyses*; If so be you study to get as much as may be had by learning, like as you are taught already the skill of marshalling an armie. But, what things soever men cannot learne by discipline, nor foresee by humane wisdom, if you by divination, and oracles consult with the Gods thereabout, you shall be wiser than other men: especially, if when you know what is best to be done, you be carefull withall to put the same in execution. For, to be industrious in procuring of things requisite, is the part of a wiseman, rather than to be altogether negligent in that behalfe. Moreover to winne the love of subjects, a point, which I hold chiefe and principall, evident it is that the same way would be taken, as if a man desired to be loved of his friends. For, I suppose that to effect this, he must endeavour to be seene bountifull and beneficiall. A difficult matter it is my sonne, for a man to be able alwaies to pleasure whom he would. But to shew himselfe joyfull and ready to congratulate their good fortune, and with them to grieve and take heavily any adverse calamitie; as also to be prest and ready to relieve them in distresse, to be affraid aforehand lest they doe amisse, to labour also to prevent and provide that they doe not stumble and fall: in these cases, I say hee ought in some sort to goe even with them and beare them companie.

To come now to the practise of armes; If service fall out to be performed in Summer season, a Generall must in all mens sight endure the heat of the Sunne about the rest: semblably in Winter time abide most cold: and where travaile is required, there is he to take the greatest paines: For, all these things make much to the winning of his souldiers hearts. And say you so, Father? quoth he, should a Captaine in deed be more painfull every way, than his men that serve under him? Yea ywis, that is my saying. Howbeit, my sonne, be of good cheere and be not dismayed thereat. For, know you this, that the same labours be not in semblable bodies of a chiefe Commaunder and a private souldiour, grievous alike: both because in a Commaunder the respect of honour maketh the travaile some-what lighter; and also for that he knoweth whatsoever he achieveth shall not be hidden but openly seene. But, Father, when souldiers are now well provided of necessities, when they be in good health and able to travaile: when they be trained in martiall fears, and have a kinde of ambitious humour, desirous to appeare valiant: and withall take more pleasure to obey than to be stubborne and disobedient, thinke you not, father, the man wise who then would make hast to encounter his enemies? Yes truly said he, if he might get the better of them. If not, I for my part verily, as I thought both my selfe to be in better case, and my followers also better appointed, so much the more would be wary and take better heed: like as all other things that we thinke most precious and set greatest store by, we commonly endeavour to have in best securitie. But, to get the vantage and ods of our enemies, by what meanes Father, may one best attaine? This is no meane point, I may tell you, my sonne, nor of small importance that you demand of mee.

mee. But know for certaine that who ever shall effect this, had need be a wait-layer, a deepe dissembler, a craftie and fraudulent deceiver, a very theefe and greedy robber, and in one word, every way able to overtop his enimies. Hereat *Cyrus* smiling, ô good God, Father, what manner of man would you by these your words, have me to be? Even such a one, sonne, as may for all that, be right-just, and most observant of the lawes. Why then, quoth he, when we were children and younglings, taught yee us quite contrary to all this? Why! even so doe wee now also, quoth *Cambyfes*, namely toward our friends and compatriots. And wote you not that yee learne many mischeivous devises, whereby yee may be able to annoy your enimies? No truly, Father, answered *Cyrus*: Wherefore then, quoth he, learned yee to shoot? For what purpose were yee taught to dart? Why were yee trained up in taking wild Bores with net and toile, yea and in entrapping them in pitfalls, or in catching Staggs with snares, grinnies, and cords? Wherefore stood ye not your ground, nor fought on even hand with Lions, Beares, and Libards, but evermore went about to encounter these wild beasts upon advantages? Or know yee not, that all these things be nought else, but mischeivous slights, deceitfull practises, fraudulent wiles, and laying for all advantages? They are no other Father, quoth *Cyrus*, howbeit, against savage beasts. But, were I but seene so much as willing to beguile any man, I remember full well, that I met with many a stripe for my labour. No force, said *Cambyfes*. For wee did not, I take it, permit you, my sonne, either to shoot your arrow, or cast your dart through a man: but we taught you to drive directly at a marke, and in no wise for the present to hurt and mischeive your friends: But if there hapned any warres, that ye might be able to level, yea and to hit even very men also. Likewise we taught you to practise deceit and to win advantage, not of men but of wild beasts: to the end that even herein yee should not hurt your friends. Howbeit in time of warre, if need so require, yee might not be short in such feats. Then, Father, said *Cyrus*, if it be expedient to learne both; namely, to know the way how to doe good and hurt also unto men, it were meet to teach men the one as well as the other. It is reported my sonne, quoth *Cambyfes*, that there was sometime in our auncestours daies a certein Schoolemaster, that taught his children (right as you also would have it) Justice [and Injustice] Not to lye, and withall, To lye: Not to deceive, and yet to deceive: as well, Not to accuse wrongfully, as To accuse unjustly: both, Not to get advantage above others, and also To lay for private gain and commoditie before others. Now, In these points, forsooth, he did distinguish thus, namely which they were to do unto friends; and which unto enimies. Nay, he went further than so, and taught, That lawfull it was even to beguile friends for profit, yea and to steale from friends their goods for commoditie. He that taught these rules, could not chuse but exercise his scholars to practise the same one unto another when they were children: like as men say, the Greeks in the feat of wrestling teach the art of deceit, yea and inure their children also to supplant and beguile one another. Whereby it came to passe, that some of them, growen to be towardly impes, both to beguile cleanly and also to get the vantage of others cunningly: and haply framed withall by nature not unapt for covetousnesse and greedy getting of goods, spared not their very friends but attempted to goe beyond them also. Hereupon a law was made, which standeth in force with us at this day. That

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our children should be taught simply and after one way: even as we teach our household-servants, To speake truth to our selves, not to deceive, nor steale and filch, ne yet to seeke their owne commoditie: and if they treipasse herein, wee threaten to punish them. To the end that being nuzzled up and inured in this wise, they might prove the milder and more tractable patriots. Afterwards when they were growen to your age, then and not before it was thought, they might safely teach, what things were lawfully to be done to enimies. For being thus brought up together in a mutuall respective reverence one of another, yee are not like now so farre to exorbitate and breake out of order, as to become fierce and fell among your fellow-citizens. And even so, we doe not discourse of venereous matters and fleshly pleasures unto those that be very young: least haply, young as they be, when audacious boldnesse meeteth with heat of lust they might use the same inmoderately. Par-die quoth *Cyrus*, true it is, And therefore, good Father, forbear not to teach mee what you can, as one somewhat dull and comming late to learne, these subtrill casts of carching vantage how I may be able to make my part the better and outstrip mine enimies. Then said *Cambyfes*, Devise therefore to the uttermost of your power, when your owne men are, in good order arraunged, to surprise your enimies when they be in disarray: with your owne souldiours armed and well appointed to assaile them unarmed: with your companies watching, to set upon them fast asleep: when they are espyed by you, and your selve not discovered by them: also whiles you are in a fenced place of safety, to take them encumbred, within the difficultie and disadvantage of the ground. But how is it possible Father, replied *Cyrus*, for a man to watch his enimies such a turne, as to fall upon them in these and such like defaults? For that, my sonne, as well you as your enimies, are of necessitie to meet with many of these occurrents (For both of you ought to goe and fend out a foraging, yee cannot choose): yee must needs of both sides take your sleepe: Early in the morning, yee cannot otherwise doe but all-together, make starts and straggle aside to purvey necessities: and such waies as yee light upon, be they better or worse yee are to use perforce. All these things ought you to thinke upon; and looke wherein yee finde your selves weakest, therein most of all yee are to be wary and circumspect: in what things you perceive your enimies easiest to be taken and vanquished, therein especially to set upon them. What! quoth *Cyrus*, is it lawfull to lay for vantage in these particulars onely, or in some others beside? Yes yw s, that it is, and in those much more my sonne. For in these, all men for the most part keepe sure watch and ward, as knowing that ordinarily they have need thereof. But they that are skilfull to circumvent their enimies, can either put them first in a good conceit of themselves, and then surprize them at unwarres: or suffer them to follow in chafe, and so cause them to breake their raies: or by semblance of flight, traine them into streights and places disadvantageous, there to assaile them sodainly. Now, my sonne, it behooveth you, to practise not onely all these stratagemes, which with earnest desire you have already learned, but devise also and of your owne head other sleights against your enimies: even as Musicians, use not those tunes and songs onely which they have learn'd, but study also to make & set other. And verily in Musick new dities and fresh notes in their very prime are in most request: but much more in warre new policies are best set by. For why? such late devised inventions, are those that sooneest can

can deceive the enimies? And if you my sonne, quoth he, would turne upon men nought else but those sleights, which you have laid for very small wild beasts, thinke you not that you should make good progresse in winning the better hand of your enimies? For, to catch foule, you have in the most bitter time of winter risen and gone forth by night: yea and before the poore birds were stirring, set snares and grins for them so cunningly as that the mooveable false floore seemed like unto that which mooved not. Besides certeine foules were so taught by you, as that they served your owne turne, but in the meane time deluded other silly birds of their owne fether: whiles your selfe lay in couvert and espiall so, as you saw them, and they had no sight of you. Moreover, your care and endeavour was, to prevent the said foules and draw them unto you before they should flye away. As for the Hare because she goeth to releife and feedeth in the darke night, but by day saveth her selfe by her light foot, you kept Hounds which by sent might finde her out: and for that when shee is started, shee swiftly runneth away, you had Greehounds besides trained of purpose to overtake her in pursuit, by good footmanship. And in case the said Hares should out-strip these Greehounds also, you learned out their paths and musets: and to what harbours they chuse to flie, therein you pitched haies and nets hardly to be seene, to the end that the Hare in her most eger flight might fall into them, and therein entangle her selfe. And that shee might not escape thence, you placed men of purpose to watch and marke the manner of it, who being neere at hand should streight-waies seize upon her. And your selfe verily from behind, by setting up a lowd cry, that raught unto her, so affrighted the poore Hare, that caught shee was at unwares: whiles those who on the forepart lay in waite instructed by you to keepe silence were hidden and un-seene. Therefore as I said before, if you would practise likewise such devises as these, against men, I know not for my part, how you should come short of any enimie in the world. Now, if it chaunce at any time, that you be enforced, in plaine even ground and open feild to joyne battaile with ensignes displayed, when yee are on both sides armed and well appointed, even then, my sonne, those helpes and advantages provided long before do very much availe. And such, I say, be these: namely, if your souldiours bodies have bene well exercised; if their hearts have had an edge set upon them and thereby be well encouraged: and last of all, if they have diligently studied and practized martiall feats aforehand. Moreover, this thing also you are to know; that so many, as you shall thinke it meet they should obey you, will all of them likewise deeme it as fit, that you provide for their good and safetie every way. Therefore be you never carelesse in this point, but foresee over-night what you would have your liege men to doe the morrow, and fore-cast by day, how night-service may speed best. Furthermore, in what sort an armie is to be put in order against a battaile: after what manner it is to be led in march by night or day? how in streights, how in broad plaines and open wayes? how over hilly places, how through champion fields and plaines? Also in what wise a campe is to be pitched? How watch and ward is to be set, as well for night as day? How to advance against the enimies, how to come off, and retire? How to march before an enimie-citie? how to lead an armie to the assault of a walled Fort, and how to withdraw the same from thence? In what manner to passe through * hollow waies full of woods, or over rivers? What order

order to take with horsemen? what with darters and archers? Also, when you lead your armie displaied into wings, if then your enimies charge directly upon you, in what sort are you to make head and withstand them? Again, when you lead it in forme of a thicke * Squadron, and they flanke you from some other side, and not afront; in what manner you are to encounter them? Also, by which meanes you may best know your enimies behaviour and projects: and they least perceive your dessein and purpose. But all these points, why should I now rehearse unto you? For, whatsoever my selfe knoweth, you have often heard: and if others besides seemed expert therein, you have not neglected conference with any one of them: and never were you dull witted and hard to learne. You ought therefore, as I thinke, according as occasions shall be presented, to put such instructions in ure, as you shall suppose will be at all times most expedient for you. And learne withall, my sonne, of mee these directions of greatest importance. Never adventure any thing either by your selfe alone, or in your armie, without warrant of sacrifices and auguries by bird flight: considering thus much, that men take matters in hand no otherwise than by guesse, as not knowing for certeine from whence any good shall redound unto them: how ever haply a man may by the events understand the same. For, many men and those reputed most wise, have perswaded * cities to make warre upon those, at whose hands they thus perswaded, have afterward bene overthrowne. Many a man besides, hath both enriched private persons, and also amplified publike States, from whom by their meanes thus enriched and advanced, they have sustained afterwards extreme losse and mischief. Many also when they might have used others as friends with reciprocall interchange of doing and receiving pleasures, chusing to make them their slaves rather than their friends, have felt the smart thereof, and suffered punishment even at their hands. Many againe, not content to live a pleasant life with a competent and sufficient portion, but coveting to be Lords of all, have lost thereby even all that they had, and possessed before. And to conclude, many having gotten much gold and treasure which they so greatly wished for, have by the same perished and come to ruine. Thus, mans wisdom knoweth no more how to chuse what is best; than if one should cast lots and draw whatsoever falleth unto him. Whereas, the immortall Gods know all as well past as present, yea and the future events of euery thing. And to as many as seeking to them for direction they vouchsafe their gracious favour, therefore signifie, what enterprises they are to attempt, and what not. Now, if they be not willing thus to advise all men, no marvaile is it. For, they are not bound of necessitie to regard such as they will not.

* Or Phalang

* πολεις,
or States.



THE SECOND BOOKE.

CHAP. I.

How Cyrus came into Persia with his men, and procured them all to be armed by his Vnkle Cyaxáres.



As they discoursed thus together, come they were as farre as to the marches of *Persia*. Where, after that an *Ægle* appeared unto them on the right hand, and became their guide to lead them the way, they made their prayers unto the Gods and Demigods, Parrons of the *Persian* Land, for to dismisse them with propitious grace and fauour, and so passed over the bounds thereof. When they were once past these

Frontiers, they prayed againe to the Tutelan Gods of the *Median* Land, that they likewise would vouchsafe as graciously and with semblable fauour to receive them. This done, after they had in decent manner embraced each other, the father returned backe into *Persia*, but *Cyrus* journeyed forward in *Media* to [his Vnkle] *Cyaxáres*. When he was come thither unto him, at their first meeting they saluted one another, as it well befemed. Then *Cyaxáres* enquired of *Cyrus*, how great an Army he had brought? Who answered, thirty thousand, even those who were wont heretofore to come unto you and serve as mercenaries: And certeiné others besides of the Peeres ranke who never yet went forth to warre, are comming to them. And, How many be they? quoth *Cyaxáres*: As for the number, said *Cyrus*, it will not greatly please you when you heare it: yet thus much I would you knew, that as few as these Peeres be whom we call * *Homotimi*, they so farre excell, as that they be able easily to rule all the other *Persians*, be they never so many. But what! Is there any need of the? or did you feare in vaine? and happly the enimies come not. Yes verily, that they doe, quoth *Cyaxáres*, and those a great number. And how know you that? said *Cyrus*. Because, quoth he, how ever there be many come from those parts reporting diversly, yet they all agree in one point of substance, and speake to the same purpose. Then, I see quoth *Cyrus*, fight we must against these men. No remedie said *Cyaxáres*. Why then, replied *Cyrus*, did not you tell me (if you have so good intelligence) what power of theirs is a-foot, as also what our owne forces bee, that upon the certeiné knowledge thereof wee may consult

* The floure of the gentry called *Homotimi*.

together, which way best to joyne battaile with them? Harken then, quoth *Cyaxáres*. *Crasus* that rich King of *Lydia* bringeth, they say, ten thousand Horsemen: and of Targuetiers and Archers more than 40000. *Artámes* the Prince of Great *Phrygia*, is said to come with a power of 8000 Horse, and of Pike-men and Targuetiers together, no fewer then 40000. *Aribaus* King of the *Cappadocians*, leadeth (by report) 6000 Horsemen, and his Archers with Targuetiers are not under 30000. *Maragdus* the Arabian, hath in his conduct 10000 men of Armes, one hundred Chariots; and of Slingers an exceeding great multitude. But as touching the Greekes that inhabit *Asia*, it is not yet knowne, whether they follow or no? *Gabæus*, as the speech goeth, who hath from about the plaine of *Caystros* 6000 Horse, and 10000 Targuetiers, will augment his number, with those of that *Phrygia*, which joyneth to *Hellepont*. But the *Carians* verily, the *Cilicians* and *Paphlagonians*, for ought we heare, follow not, although they were requested to come. Howbeit, the *Assyrian* (Monarch) who hath under him *Babylon* and all *Assyria* beside, will bring into the Field, as I suppose, 20000 horse and no fewer: Chariots I am sure not above 200: but of footmen, I guesse, an huge number: For so is he wont to doe whensoever he invadeth these parts. By this computation then, quoth *Cyrus*, you say that our enimies be in Horse 60000: of Targuetiers and Archers not so few as 200000 strong. Goe to now, to what number, say you, doe your owne forces amount? There be, quoth he, of *Median* Horsemen, above 10000: of Targuetiers and Archers, there may be levied in our owne territory, about 60000. But of the Armenians and Borderers, there will be here 4000 Horse, and 20000 Foot. By your saying then, inferred *Cyrus*: Our men of armes bee fewer than one third part of our enimies Cavallery, & our footmen well neere halfe their Infantery. How then, said *Cyaxáres*, doe you account the *Persians* to be but few, whom you bring as you say with you? * As for fighting men, quoth *Cyrus*, whether we haue need of any more or no? Wee shall take into consideration * hereafter: but for the present, relate you unto me the manner of their severall services. Surely, quoth *Cyaxáres*, They use in manner all, the same kinde of fight. For, there be of them as well as of us, Archers and Darters. Since then, said *Cyrus*, they be for weapons thus appointed, there must needs be skirmishing with volly of shot from a farre? Of necessitie it will be so, answered *Cyaxáres*. Then quoth he againe, in this kinde of service it cannot be, but that the greater number shall have the victory. For, sooner will there be a few hurt and slaine by many, than many by a few. If the case so stands, my good *Cyrus*, quoth he, what devise may a man finde better, than to send unto the *Persians*, both to declare unto them, that if the Medes susteine any disastre, the losse and calamitie will reach even unto them; and withall to require a greater power? But I would have you to understand thus much, saith *Cyrus*, that if all the *Persians* should come into the field, wee were not able for number to surmount our enimies. What other meanes then, doe you see better than this, quoth *Cyaxáres*? Were I, said *Cyrus*, as you are, I would cause to be made for all the *Persians* that are comming, such armour in every point as those Gentlemen of ours have, who are repairing hither and be called *Homotimi*: namely, a Curace over the brest, a light targuer for the left hand, and a short curtelax for the right. If you can provide us these armes; you shall bring to passe, that as it wil be more safe for us to confront our enimies & cope with them in close fight:

* *adversus*.

* Or shortly, *subito*.

so it shall be better for them to flie than to keepe their ground. And verily, we that are *Persians* be prest to deale with such as will stand to it: but looke how many of them do flie, those commit we to you and to your horsmen: so that they shall have no leisure, either to flie or once to turne backe. When *Cyrus* had thus discoursed upon the point, *Cyaxares* approved well his speech: insomuch, as he made no more words of sending for a new levie, but presently provided the armour and weapons abovesaid. Now, when the same were in good forwardnesse and almost ready, the said Peeres were by that time come with the armie sent out of *Persia*. Whom *Cyrus* after he had assembled together, spake by report unto them in this wise.

CHAP. II.

* Homotimi.

The speech that Cyrus made unto the Chiefetaines of all his host, for to incite their souldiers to take the harness and armes that Cyrus had prepared for the Persians.*

MY friends, seeing as I did, your selves in armes so well appointed and in hearts so resolute, as men ready to joyne in close fight with the enemies: knowing withall, that the *Persians* who follow you are not otherwise armed than to skirmish a farre off; I was not a little affraid, least yee being few in number, and abiding the shooke of a battayle, destitute of those that were to second you, and falling upon your enemies so many in number, should haply incurre some hard extremity. But now, considering yee are hither come with such able and manly bodies, as cannot be found fault with: and that they againe shall have the like armour unto yours: it remaineth onely that for your parts, yee whet and quicken their hearts. For, it is the office of a Capitaine, not onely to shew himselfe hardy, but also to endeavour effectually, that his souldiers under him may prove right valiant. When he had thus said, they rejoyced all, verily for that they thought they should have many more to accompanie them in fight; but one of them above the rest delivered also these words.

I shall be thought peradventure to speake wonderous absurdly, if I should advise *Cyrus* to say ought in our behalfe, what time as they shall receive their armour, who are to fight with vs against the enemies: For, this I know, that whosoever be most able, either to doe a good turne, or to worke mischief, their words enter deepest into the hearts of the hearers. Such men also, if they bestow any gifts, although they be lesse than those that come from equals, yet the receivers doe much more prize the same at their hands. Semblably the *Persians* now, in case *Cyrus* should exhort them, would joy farre more, than if they were exhorted by us. And being admitted into the order of the Peeres, they will account the preferment more assured, and the benefitt better worth, if it proceed both from a Kings Sonne, and also from a Lord Generall, than if by our meanes they were advanced to the very same place of dignity. And yet ought not we to faile in performing our parts accordingly, but by all meanes wee can, encourage these men and give an edge to their stomacks. For, the more valorous that these prove, the better it will be for our selves. *Cyrus* therefore having thus laid downe the armour abovesaid in the mids of the open place, and called together all the *Persian* souldiers, made unto them such an oration as this.

CHAP.

CHAP. III.

The exhortation of Cyrus unto the Persian souldiers, to put on the armour that King Cyaxares had prepared.

MY friends, yee that are *Persians*, as yee were borne and bred up in the same region with us, and are in bodie besides framed nothing inferiour to us: so, it is meet that your minds also be not worse then ours. And albeit, such ye are indeed, yet in our native countrey yee were not in equall estate and condition with us: not for that yee were by us put by, but because yee were enforced to provide necessities. Now, both I, by the leave and power of God will take order that yee shall have the same degree, and your selves also, if yee be so disposed, using the same armes that we doe, how ever otherwise in meaner place than we are, may enter upon the same daungers with us, and upon the atchievement of any noble and worthy exploit, receive the like guerdon to ours. Heretofore, yee were archers and darters as well as wee. In which manner of service if yee carried not your selves equall to us, it is no marvaile. For why? yee had not time to practise these feats, as wee had. But in this kind of armature here, we shall have no vantage at all over you. For, every one of you shall have a curace fitted for his brest, a light buckler in his left hand, as wee all were wont to carry, and in his right an arming sword, or battle axe wherewith we are to smite our enemy that standeth opposite unto us, and need not feare to misse whensoever we offer to strike. What is it then, (considering this manner of fight) wherein one of us should passe another? unlesse it bee in boldnesse and courage, which yee ought to shew as well as we. And as for victory, whereby all good things and excellent, are both gotten and kept, what reason is there that we should desire it more than yee? To speake of Sovereignty, which giveth all away to the Conquerours, from them that be conquered, why should it concerne us more than you, to seeke therefore? To conclude then, saith hee, yee have heard all, and see the very armour. Take every man what he needeth and is fit for his body, and then give his name to the Capitaine of some company for to be enrolled in the same degree and ranke with us. But whosoever is content with the place of a mercenary souldier, let him remaine still in such armes as are meet for servitours unto others.

CHAP. IIII.

The ordinances that Cyrus made for the exercise of his souldiers, and to keep them in all obedience.

THese were the words of *Cyrus*; which when the *Persians* had heard, they made this account, that worthy they were from that time forward to live all their dayes in penury and want, if being thus called, to take paines alike, for to enjoy therefore like avails; they would not accept thereof. Whereupon they all entred their names, and being once registred, tooke every man his armour. But all the while that the enemies were said to be comming neere at hand, and yet appeared not in sight, *Cyrus* endeavoured both to exercise

cise

cise his souldiers bodies in such feats, as it might gather more strength: to teach them also to set their array, and embattaile, yea and to whet their stomachs against warre-service. But first of all, having received ministers and officers from *Cyaxares*, he commaunded them to furnish every souldier sufficiently with all things needfull: Which order being taken, he left them by this means nothing else to doe, but to exercise onely martiall deeds: seeming, that he had learned and observed thus much, that they became alwaies in every point most excellent, who leaving to busie their heads & to deale in many things, gave their minds to one worke onely and no more. Nay, more than so, even of military exercises, cutting off their training to the use of bowes, arrowes and darts, hee left them nought else to practise, but to fight with sword, buckler and brest-plate, whereby it came to passe, that immediately he imprinted this opinion in them, that either they must buckle with their enemies close at hand-strokes, or else confesse themselves to bee warre-fellowes of no worth. But to acknowledge thus much was very hard and harsh to them: knowing as they did, that they were kept for no other purpose, but in defence of those that gave them maintenance. Furthermore, weighing well with himselfe, that men be much more willing to practise all those feats, about which ariseth an emulation and contentious desire of victory, he proclaimed games of price and triall of masteries among them, in all those points that he deemed expedient for souldiers to put in ure.

Now, the particulars that he ordained and published were these: Imprimis, for a private souldier, that he beare himselfe hardy, obey his Rulers and Captaines: be willing to labour; forward and prest to adventure; yet so, as hee keep order in his ranke: expert in military affaires, elegant and neat in his armour: and in all such things desirous of praise and honour. For a * Cinquenier, that both in his owne person he behave himselfe as becommeth a valorous private souldier; and withall performe to the uttermost of his power, that the Quincury under his charge may be like unto himselfe. For a * Diziniere, that semblably he tend his Decurie, the * Caporall likewise his band. The * Centinier his hundred. For every Captaine beside, that he not onely demean himselfe without touch and blame, but bee carefull also, that other peti-captaines under him keepe those in good order whom they commaunded. Now, the rewards or prizes which he proposed were these. For the Centiniers, That as many of them as brought their Centuries to best proufe, might be made * Colonels. For the Caporals, that such of them as were thought to have trained their bands most sufficiently, might succeed in their places who had bene Centurions: In like maner that the best Decurions should be advanced to the rowme of Caporals: and the Quincuries likewise to the leading of Decuries. Finally, that private souldiers, such as excelled the rest, should step into the Quincuries degree. And verily, all these Captaines gained this at first, To be esteemed of those Companies whereof they had the rule: then, other honours consequently followed, as were becomming every one according to their calling. Furthermore, he made shew of greater hopes to such as were praise worthy, if haply in time to come, there should appeare any shew of farther commodity. Hee proclaimed likewise rewards of victory, to whole Centuries, as also to whole Decuries and Quincuries: according, as they shewed themselves right * faithfull and * obedient to their Captaines, yea and most ready to execute the servi-

* That hath the leading of s. souldiers.

* A leader of 10.

* λοχίας.

* A Captain as I guesse over 25. or 50.

* The leader of an hundred, or a Centurion.

* Leaders of a thousand.

* Ενστράτιος.
* Δυνάστης.

ces appointed unto them. And such were their rewards, as best befit a multitude. Thus much as touching these particulars, which himselfe published, and wherein the Soldiours were exercised. Moreover, he provided for them Pavilions, for number as many as there were Centurions, and for their capacity sufficient every one to receive a * Company: and each Company contained one hundred Soldiers. And thus pitched they their tents by the hundreds. Of encamping thus and lodging together, he supposed this commodity would arise unto them, against any future battaile, in that they saw themselves one with another kept and maintained alike: In which regard, none could have pretence of Cowardise, for to shrink or beare himselfe worse in fighting with his enemy, as having smaller avails one than another. This converling also under one rouse, he thought would make much for their mutuall acquaintance. For, in knowing each other, he was perswaded they would bee all more abashed to doe amisse: Whereas, those who are unknowne, like unto such as live in darknesse, seeme in some sort more prone to commit wickednesse. Again, it seemed unto him, that by reason of this society in campe and pavilion, they should finde much good in the exact ordinance of their Companies and setting them in array. For the Centurions had under them their hundreds lying and lodging, * in so good dispose, as if every Century marched by it selfe upon the way: Semblably the Caporals of their bands: The Decurions their Tens and Quincuries their fives. This precise order of severall bands and companies, he thought very profitable, both to prevent all trouble and confusion: and also in case they were once shuffled and in defarray, to rally and reduce them againe sooner into order: like as stones and pieces of timber, which are to bee joyned and set together in building, how ever they chance to lye asunder and cast aside may yet be easily fitted and couched one to another, if they have certaine marks, by which it may evidently appeare from what place every of them came: Finally by such fellowship in living together at bed and boord, he thought they should finde this benefit, in that they would be more louth to forsake one another: because hee saw, that even wild beasts feeding together hoan exceedingly after their fellowes, if haply any man plucke and sever them asunder.

Moreover, *Cyrus* had a speciall eye to this also, that his Soldiours should never goe in, to dinner or supper, unlesse they had laboured first, untill they sweate againe. For, he either led them forth on hunting, and so caused them to sweate, or else devised for them such games and pastimes, as might drive them into a sweat. And if it happened, that himselfe were to performe any exploit, hee would in person lead them, and set into the action so, as they should be sure, not to returne without sweating. For, this he supposed to bee very good for them, causing them to eat their meat with better stomach and delight, to preserve their health, and to enable them unto labour. Yea, and this fellowship in paines taking as he thought, would make them to be more milde and gentle one unto another. For, even horses accustomed to worke and labour together abroad, are wont to stand more gently and quietly in the stable. And certaine it is, that those Soldiours will stick to it more courageously against their enemies, who are privy to themselves that they have bene well exercised. Furthermore, *Cyrus* for himselfe reared a pavilion, sufficient for the receipt of those, whom he bade at any time to supper. And for the most part, he invited to his table, such Centiniers as he thought meet. Sometimes, Caporals, otherwhiles

Diziniers

* Or, officers.

* As, Sergeants and such.

Diziniers and Cinquiers : Now and then also, headmitted to his boord, certaine private souldiers, yea and whole companies or bands, of fives and tennes, of * twenty fives and hundreds, at a time. This manner of inviting and doing them honour, he used whensoever hee saw some of them to have executed that exploit, which he would have had joyntly performed by all. As for the service of dishes up to the boord, it was no other for *Cyrus* himselfe than for his guests. The * ministers in the campe, hee made equall in condition with the rest, and partakers of all things. For that he judged these officers no lesse worthy of honour and advancement than either Heraulds or Embassadors. For, he supposed, that such ought to be trusty; expert in military affaires, quicke witted and of good conceit, hardy besides and active, forward to action, and firme in resolution: yea and more than so, *Cyrus* judged that these ministers ought to be as much respected every way, and to enjoy as many preferments as those, who were reputed the very best: and therefore so to bee inured, as that they might refuse no labour, but thinke all things meet for them to doe, which their Captaine commaunded.

CHAP. V.

*How Cyrus devised and communed graciously with his Chiefestaines :
and of the pleasant narrations that they related unto him
for to doe him pleasure.*

OVer and besides, *Cyrus*, whensoever hee with his invited guests made merry together in one Pavillion, endeavored alwaies to have such talke and speeches interlaced among, as might cause most mirth, and withall incite to vertue and prowesse. And one time above the rest, he fell into such a discourse as this. What thinke yee, Sirs, saith he, seeme others beside our selves: inferiour unto us any jote, in this regard that they had not had the same education and breeding with us! or will there be no difference at all betweene them and us, either in mutuall conversing together, or in manner of fight when we are to joyne battayle with our enemies? Then *Hystaspes* made answer and said, How they will demeane themselves against the enemy, I wote not yet; but in their daily conversation, so helpe me God, some of them seeme peevish and ready enough already. For, of late *Cyaxares* sent unto every severall Company, beasts slaine for sacrifice to make good cheere with, so as there should fall to every one of our shares three pieces of flesh or more as they were served and carried round. And verily, the Cooke, when he went about with the first service began at me: But as he came in, the second time to deale about, I willed him to begin at the hinmost and so to hold on his course the contrary way. Whereat one of those souldiers which sat in the mids of the * Circle, cryed out and said, Pardie, here is no indifferent dealing, if no man will begin at us here in the midst. Which when I heard, I was not a little grieved, that they should thinke themselves cut short and to have lesse than the rest; and therewith, I called presently for the said party to come and sit by me: who herein very orderly obeyed and came. Now when the meat that went about came unto us, whereof by that time, the smallest portion remained, by reason (as I take it) that wee were then the last to be served, this fellow then, would hold no longer nor

* Or, round.

dissemble his griefe, but softly to himselfe brake out into these words, What ill lucke have I, who being now called hither, must needs come, and fare worse then others for my labour? Take it not so to the heart, quoth I, unto him. For, the Cooke will presently begin at vs: and then, shall you bee first served with the greatest piece. With that comes the Cooke with his third and last course, euen all that which remained behind. Then, that souldier tooke his part next after me: But when a third also had receiued his share, and seemed to the other for to haue gotten a bigger piece than he, he casteth from him that which he had taken already, as intending to lay hold on a greater piece. But the Cooke, supposing the man had enough already & needed no more * pittance, went his way from him, and so made an end of his course about, before the party could meet with another piece. Whereupon he was so ill appaied for his hard hap, that when the meat was eaten vp which he had once receiued, the rest, sauce and all wherein he should dip (in such a pelting chafe was he, and so angry with his ill fortune) he quite ouerturned. A Caporall that sate next unto us, seeing this, clapped both his hands together and laughed thereat full heartily. But I, quoth *Hystaspes*, made as though I coughed: For, I assure you, I could not containe my selfe but laugh a good. And such an one, quoth he, *o Cyrus*, can I shew unto you out of our owne fellowes. Hereat they laughed all, as they might well enough. Then another Centurion, This man quoth he, *o Cyrus*, met belike with a fellow thus froward and discontented. But I, quoth he, when you had taught us the maner of marshalling our companies, and so sent us away commaunding every one to teach his owne company what we had learned of you, did my selfe when I was gone from you, according as I saw the rest to doe, and instructed one * band. Now when I had set the Caporall, or leader of that band formost, and next unto him placed a lusty young fellow, and so others in order, as I thought meet, I stood then my selfe before them all: and looking toward the said band, when I saw my time, commaunded them all to march forward: Whereat, this said youngster aduanced himselfe before the leader and marched formost: which I seeing, Whither now good fellow, quoth I, what meanest thou to doe? I march on Sir, quoth he, as you commaund. Then replied I, Why! I had not thee alone, but all the rest to come forward: which when he heard, turning backe to his fellowes, Come on Sirs, quoth he: Heare ye not how he commaundeth us all to march? Then they all stepped afore the Caporall, and came toward me: whereupon the said Caporall called them all backe againe to their places: with that they stomached the matter and grumbled saying: whether of the twaine must we now obey? for the one biddeth vs march on, and the other forbiddeth vs. Well, I tooke all in good part, disposing them eftsoues in order with this charge, that none of them behind should set one foot forward untill the former led the way, but all of them have a speciall eye to this onely, even to follow the former. Now it hapned, that one intending to take a journey into *Persia*, came and called upon mee for my letter which I had written home to my friends. Whereupon I willed a Caporall (for he knew where the said letter lay, to runne unto the tent and fetch the same: He ran accordingly; but the foresaid youngster followed the Caporall hard at heeles, armed as he was in his curace and with his curtelace. All the rest of the whole band seeing him to runne, ranne also amaine for company: and so they all of them came and brought me my letter. Thus hath my band, saith he, learned all that you have

enjoyed us. Hereat, all the rest verily that were present laughed, as well they might, and namely at this warlike guard and convoy of the letter: But *Cyrus* said, *O Iupiter*, and all yee the Gods besides, what manner of Associates have we to fight for us? so * tractable and easie to bee wonne, that many of them will become good friends for a small piece of meate, and some againe so obsequious, that before they know what they are commaunded, be ready to obey? Trust me truly, I wote not what kind of souldiours a man should wish rather to have than such. *Cyrus* also laughed with them, and in this sort praised the souldiers. It fortun'd moreover that in his Pavilion there was then, at this meeting, one of the Centurions named *Aglaitadas*, a man for his manners and behaviour one of these austere and grimme Sirs, who began in this wise: Thinke you, *Cyrus*, quoth he, that these men make a true report unto you? Why? said *Cyrus*, what should they meane to tell lies? what else, said the other, but because they are disposed to move laughter: in which regard they both come out with these tales, and also shew themselves bragging boasters. Oh good Sir quoth *Cyrus*, Faire words I pray you. And terme not these men vaine vaunters. For the name of boaster or vaunter, as I take it, is aply given unto them, that pretend either to be richer or more valiant than they are: such also, as promise to doe, that which they cannot performe: yea and then especially, when they are knowne evidently so to doe for lucre. But they that devise meanes to make the company to laugh, neither for their owne gaine, nor to the damage of the hearers, ne yet for any other harme at all, why should not they more truly be called, merry conceited Pleasants rather than Boasters? Thus much answered *Cyrus* by way of Apologie, in the behalfe of those who had mooved laughter. Then the Caporall againe, who related the merry narration of his band. Now verily, *Aglaitadas* quoth he, If we had gone about to cause you to weepe, as some Poets and Oratours there be, who both in their Sonnets and also in their Orations, invent pitifull and lamentable arguments, thereby to provoke melancholicke persons to shed teares, you would have greatly blamed us; when as you knowing as you do, that we are desirous to make you somewhat merry, and in no wise to hurt you, yet you requite us with great contumely and disgrace. I do so indeed quoth *Aglaitadas*, and (by *Iupiter* I sweare) auow it well and iustly done. For, in my conceit, whosoever causeth his friends to laugh, doth not so worthy an act by farre, as he that setteth them a weeping. And euen your selfe, if you weigh the thing aright, shall find that I say trve. And why! by weeping, fathers bring their children to modesty and sobriety: Schoolemasters likewise their schollars to learne good arts and sciences: yea, and the lawes, whiles they force citizens and subjects to shed teares, put them forward to observe and practise Iustice. But as for these Pleasants that procure laughter, tell me if you can wherein they profit mens bodies or enhable their minds, the better, to menage either private government of house, or publike administration of Common-weale? Hereupon *Hystaspes* came upon him with such a speech as this. Well, *Aglaitadas*, if you will follow my counsell, be bold to expend frankly upon your enemies this that you price so high: and doe your best hardly to make them weepe: but upon us, your friends, be so good as bestow your laughing, being a matter of so small cost and vawew. For, I know well, you cannot choose but haue plenty thereof layd vp in store: considering neither your selfe for your owne vse haue spent, nor willingly affoord ought of it to your

your friends and guests: and therefore can pretend no excuse, but that you must impart some laughter among us. Why? quoth *Aglaitadas*, and goe you about *Hystaspes* to fetch a laughter from mee? with that, the Caporall about sayd, Nay in good faith; he were a very foole then: For I suppose a man may sooner strike fire out of you, than get one laughter. Hereat all the rest of the company, that knew the humor and quality of the man laughed hartly: and *Aglaitadas* himselfe could not choose but smile also a little. *Cyrus* then seeing him disposed somewhat to mirth, You do not well, Caporall, quoth he, to offer this wrong; in that by perswading the man to laugh, you seeme to corrupt and marre this our most sober and grave guest: especially being so protested an enemy against laughter. And thus, an end there was of merry talke in this kind.

CHAP. VI.

The consultation of Cyrus with his Armie, whether hee should reward all his souldiers alike: or every one according to his desert?

AFTER all this, *Chryfantas* entred into a discourse in this manner. *Cyrus*, and yee all that are here present: I consider with my selfe, There be come forth hither with us, some of more worth, and others of lesse. Howbeit, if there shall befall unto us any good fortune, they will thinke themselves all worthy of the same avails. But, I assure you, I repute nothing in the world more unequall, than that the valiant man and the coward should be rewarded alike. To this point *Cyrus* inferred thus. It were best therefore my friends (before God I speake,) to put this matter in question unto the Army: namely, whether they thinke it good, (if it please God to speed our labours,) to make all men of equall condition: or duly considering the service of every one, to award them their rewards in proportion accordingly. And what need you quoth *Chryfantas* to propound this matter for to bee debated? rather than to denounce that you will proceed so? For have you not already proclaimed publike Games, and withall published prices? Yes, pardie said *Cyrus*, but the case of those and these is not alike. For, whatsoever by their souldier-fare in this expedition, they shall win; they will deeme the same, I thinke, to be common unto me and them all. As for the soveraigne rule and commaund of the army, they suppose it haply due still unto me, as being laid upon me from the State at home. And therefore, in appoynting as I doe, * Captaines, and disposing of their charge, they are perswaded, I trow, that I doe not therein wrongfully. And, thinke you quoth *Chryfantas* that the whole multitude of them assembled together, will decree, That every man shall not have equall share, but the best and worthiest person ought to be preferred respectively both in honours and gifts? I verily, saith *Cyrus*, am of that mind: partly for that yee are ready to opine the same with me, and partly because it is unbecoming to gainesay this position, That whosoever both travaileth most and procureth greatest good to the Comon-wealth, is worthy also of best advancement. Nay, the very basest cowards of all, will thinke it behoovefull I suppose, that valiant men ought to bee preferred before others. And *Cyrus* verily was willing enough,

*Provosts:
Superiours.

* Homotimi.

nough, that this decree should passe for those * Peeres sake. For, he thought, that even they would bee more valourous, if they knew once, that being first judged by their deeds, they should receive condigne rewards. He thought it therefore the best opportunity, at this very time, to have this matter decided by voices: when as the very Peeres themselves feared this equall condition of the vulgar with them. It was thought good then, by all those who were assembled in the Pavilion of *Cyrus* to referre this question in hand to a Scrutinie, and that, who ever would be reputed a man in deed, should accord thereto. A Centurion there was in place, who smiling hereat; One man quoth he of the common sort I know, who will soone agree that this even partage thus hand over head shall not passe. And who may hee be? I pray you, asked another. It is, faith he, a tent-fellow of mine: who in all things by his good will would have more than others. What! faith another, In labour and paines taking too? Nay, quoth he, Ho there. Here I am taken in a lye. For, in travailes and all such matters, he ever suffreth very gently any one that will, to have more than himselfe. Then *Cyrus*, I ordaine faith he, that such fellowes as he now speaketh of, should be called and displaced, if wee intend to have a valiant and obedient army. For, of this opinion am I, that the multitude, in generall, of souldiers stand thus affected, even to follow which way soever any man leaderth them. Now, such I suppose as be honest and valourous, endeavour to be leaders unto good and honest actions: but lewd and wicked persons, unto lewd and naughty deeds. And truly, it falleth out oftentimes, that lewd folke induce more to follow them and take their part, than the better sort. For, vice conversing among pleasures, which soone offer and present themselves, useth their helpe joyntly to perswade many to assent unto her: whereas vertue leading the way directly up to steep ascents, is not very powerfull and able so quickly and out of hand to winne and draw men unto her: especially if there be others againe who allure them to gentle, easie and pleasant descents. And therefore, if there be any, who onely in sluggardly loitering and refusing * to take paines become naught, such I repute as drones to endamage their fellowes in matter of expence, and nothing else: but such as in paines taking with others be slacke, howbeit in seeking their owne gaine, forward enough and shamelesse withall, they become ringleaders also unto lewdnesse: For they are able many times to shew and prove, that wickednesse hath sped best, and gained most. Wherefore such as these in any wise we ought to discharge and remoove from among us. And verily yee are not so much to confider, how yee may supply and make up these your broken bands with your owne countremen: but, like as in horses, yee lay for them that be best, and not bred at home: even so in choice of men, of all others take them whom yee thinke likely and meet, both to adde most strength and bring also greatest honour to your selves. And that such a course will speed well I presume also upon the testimony of this one instance: For that neither can a chariot be swift, in which the steeds be slow: nor a Councell or judiciall Court be just, wherein unrighteous men be joyned with others in Commission: ne yet a house well governed that employeth lewd and naughty servants. Nay, lesse detriment should an house receive, wanting servants altogether, than being pestered with those that be false and wicked. Certes, my friends, I would have you to know thus much, that by weeding out lewd souldiers, not onely this good shall ensue, that such persons will be rid away and gone: but of those also

who

who shall remaine behind with us, as many as be already infected and growne full of wickednesse, shall be purged of the same againe: Yea and the good, when they shall see the wicked disgraced and put to shame, will with faire greater alacritie embrace vertue. When *Cyrus* had thus said, all his friends approoved well of his words, and did accordingly. Then began *Cyrus* eft-soones to jest and inferre a pleasant conceited speech. For, perceiving one of the * Centiniers to bring with him as a guest to supper, and to have sitting close by his side, a certaine fellow exceeding hairy, and withall as foule and deformed: he called unto him the said Capitaine and spake thus unto him:

How now, *Sambaulas*, (for that was his name), leade you after the Greeke fashion about with you as your shaddow, this pretty youth that sitteth here next unto you, because he is so faire and well-favoured? Yea verily doe I, quoth *Sambaulas*: And, so loue me God as I delight both to be in his company, and also to behold his countenance. When the other tent-fellowes heard this, they looked wistly upon the partie, and perceiving his face to be passing foule and ill-favoured, they all fell a laughing. And one among the rest, Now for Gods sake, quoth he, *Sambaulas*, for what good demerit is this man so highly in your favour? I will tell you truly, quoth *Sambaulas*. How often so ever I called him either by night or by day, he never pretended for his excuse any businesse of his owne, nor used to tell his steps as he went, but alwaies ranne at my command. When so ever I have set him about any thing, I never saw him doe ought but he swet at it. Moreover, hee hath made the whole dowzain beside like unto himselfe, shewing them not by word but by deed, how they ought to behave themselves. Then said one, If he be such an one as you speake of, kisse you him not as you are wont your kinsmen? To this the party himselfe with that deformed face of his, Not so ywis, for hee cannot away with paines taking. And if he should but kisse me once, it might * serve for all his other exercises whatsoever. Such matters as these both in mirth and earnest were delivered and debated at this feast. In the end, after they had performed the third complement of sacred Libations, and withall prayed unto the Gods for to give them good successe, they arose from boord to bed and so brake up their meeting.

CHAP. VII.

The Oration of Cyrus unto his whole Campe. The opinions of Chryfantas and Pheraulas as touching that which Cyrus had proposed. And what was the conclusion and determination thereof.

THE morrow after, when *Cyrus* had gathered all his souldiers together, he made a speech unto them in this manner: Friends we have a battaile toward: For, our enimies approach. And rewards belong only to victorie. If we be victours, certaine it is, that both the enimies will be ours, and likewise all the enimies goods: but if we be vanquished (for this must alwaies be our saying) semblably, all our goods in case we be overcome, are present prizes and rewards evermore for the winners. Moreover, thus much yee ought to know, that if men taking part together in warre, shall every one set downe this reckoning, that nothing will succcede well, vnlesse for their

parts

parts and places they play the valiant men, they will soone atchieue many and those right braue exploits. For, such as they, will not neglect through slouth any seruice that is to be done. But when ech one thinketh, that some other man there will be to do the seruice & to fight, though himself sit still & take his ease: then make this full accompt and be sure, that there is no misfortune and calamity, but all such persons must abide it. And verily, this after a sort is the ordinance of God: For, ouer those who will not enioyne themselves labour, to effect good things, he setteth others to rule and command. Now therefore, let some one arise up here and speake to the point, whether he thinketh, that it is like wee will giue our mindes to exercise vertue the rather, if he that is willing to trauaile most and to enter into greatest daunger, shall obtaine also the greatest honour: or if he know, that it matters not at all if one bee a coward, seeing that all of us shall be rewarded alike? Then *Chrysantas* one of the * Peeres above said arose. No big man was he of person to see to, nor strong, but of singular wisdom, who spake in this wise.

* Or, Knights,
Homotimul.

I suppose, quoth he, *ô Cyrus*, you propound not this case to be decided, because you thinke it meet, that cowards should by right have equall part with valiant men, but to try, whether any one will be seene to carry this minde, that although himselfe execute no good and commendable Act, yet hee would be full partner, and reape like fruit of those things, which others by their valour have atchieved? As for my selfe, quoth he, swift I am not of foot, nor yet a tall man of my hands. And full well I wote, that for any feats which I shall with my body performe; I cannot be raunged in the first, nor second, ne yet I suppose in the thousandth, no, nor peradventure in the ten thousandth place. And yet thus much also, I know for certeine, that if hardy men shall attempt any brave deeds, and doe their best, I shall have such part of some good commodities, as I am thought of right to deserve: but if both cowards and slowbacks shall doe just nothing, and also the valorous and able men be put out of heart and discouraged, I feare me, quoth he, I shall have a part of any thing rather than that which is good, yea and in greater measure then I would.

When *Chrysantas* had thus said, there stood up after him *Pheraulas* a Persian Commoner, one in some sort ever since they came from home, inward with *Cyrus* and well accepted of him. A man for his body not unpersonable, and in regard of his minde, seeming no ignoble and base peasant, who made this speech.

I suppose *ô Cyrus*, quoth he, and yee Persians as many as are present, that we all endeavour, and strive to the triall of vertue. For, I perceive that generally wee acquaint our bodies to like diet: wee are admitted all, to semblable societies and meetings: and the very same acts of Prowesse are propounded to us all indifferently. For, to obey those that be in authority, is a point in common that concerneth all, and whosoever is known thus to doe without refusall & pretending excuse for the matter, him I see most honored at *Cyrus* his hands. Also, to be stout and valiant against the enemy, is a thing not deemed decent for one, and undecent for another: but even the same hath been judged already to be most seemly and honourable for all. But now, say I, a fight battaile also is presented unto us, unto which I see all men are fitted and skilfull by nature: like as other creatures are cunning every one in some fight or other, which they have learned of no other schoolemaster but of nature. As for example, the Bull

[or

[or Oxe] is naturally taught to push with his horne, the Horse to strike with his houle, the Dog to bite with his mouth, and the Bore to wound with his tusk. And all these beasts know to avoid those things which are most to be taken heed of. And yet for this, they never frequented any Schoole at all. My selfe, when I was but a little one, knew even then, how to cast some thing in his way, who I thought would beat me. And if I had nothing else about mee, I would put forth both my hands and as much as possibly I could impeach him that was smiting of mee. And this did I untaught. For, beaten otherwhiles I was, if in defence of my selfe I opposed ought betwene. Being but a very child, I would catch up a sword, whosoever I could see it, not taught of any other so much as how to take and hold it, but onely by instinct of nature, as I suppose. Nay, I would thus doe, when I was not taught, but forbidden to doe it: Like as other things there by, which notwithstanding I was restrained by my father and mother both, yet by nature I was enforced to practise: And, so helpe me *Iupiter*, as I loved to be striking with a sword, what ever I could reach covertly and not espyed. Neither was this unto me naturall onely, as to goe or to run, but besides the motion of nature that way, mee thought I found a pleasure and sweetnesse in so doing. Seeing then, quoth he, this fight is left unto us, wherein naturall courage is like to prevaile more than artificiall cunning: why should not we delight to enter into contention and emulation with these * Peeres: considering that the like rewards of fortitude be proposed unto us on both sides? and yet we know, that we for our parts hazard not alike. For, these here adventure an honourable life, which is the onely life of all others most pleasant, but we a painfull and laborious life in deed, but a life without honour, which I suppose is most odious and displeasing. And now, my fellow soldiers, this most of all inciteth me to enter in a contention and triall with them, For that *Cyrus* shall be our judge, who will not upon any envie determine partially: but I dare upon mine oath say, That I am verily perswaded in my heart, that whom soever *Cyrus* seeth to beare themselves valiantly, those he loveth no lesse than his owne heart. And this I perceive in him, that upon them here, he bestoweth what he hath with more pleasure, than keepeth it for himselfe: yet I am not ignorant: That these Peeres be high minded Gentlemen, and of haucie stomacke, brought up and trained, as they are, to endure hunger, thirst and cold: Full little knowing that wee have learned even the same of a better Schoolemaster than they. For, there is no better Preceptour of these things than Necessitie, which hath taught us to be very perfect therein. As for these Gentlemen I say, enured they have beene to trauaile in bearing their armours which all men have devised to make so, as they might be borne most easily: but we were put to goe and runne also under great burdens: so that now, the carriage of harnois, seemeth unto me more like unto wings than burdens. And therefore, tak mee, *ô Cyrus*, for such an one as will doe my devoyr: and whatsoever I am, better or worse, I shall require to be honoured and advanced according to my worthinesse and not otherwise. And yee also, my friends, of the Commons, I exhort you that yee will arme your selves in this battaile to strive for the better, with these Gentlemen so well brought up. And now no doubt, quoth he, are these Gallants * overtaken already in this triall with us the Commons. To this effect spake *Pheraulas*. There were also, many others beside, who rose up and accorded to both their speeches. Whereupon there

* Or, Gentle-
men.

* Overmatched

passed

passed a Decree, That every man should be honoured and rewarded after his owne worth: and *Cyrus* to be Iudge thereof. And thus verily proceeded these matters.

CHAP. VIII.

The feats of armes, that Cyrus his Capitaines practised in exercising their Companies.

Moreover, *Cyrus* invited also upon a time a whole Centurie together with their Centinier to supper, by occasion that he had scene him to divide his Companie into two parts, and to set them in battaile ray one side against the other ready to skirmish; armed, as they were on both sides for defense, with breast-plates, and bearing in their left hands light * bucklers. But for offense, he gave unto the one halfe in their right hands good round * bastons: signifying to the rest, that they should take up clods and fling them at their opposites. Now when they stood thus arraunged and appointed, he gave them the signall to combat. Then the one part threw from them their clods at the other, and hit them, some on the breast-plates and bucklers, others upon the thighs and * boots. But when those were once come to close fight, who had the wasters above said: they laid about them and basted the other well: some on their thighs, others about their hands and armes: others also over their shiannes and legges: yea and if any of them stouped for to take up clods, they would be sure to lay upon their necks and backs. At length the * waster-men put the others to flight, pursued them, and beat them thoroughly with much good laughter and pastime. Others also for their parts againe, would in like manner take wasters in hand and serve them so who fought with flinging clods: *Cyrus* admiring as well the witty devise of the Leader, as the due obedience of the Soldiers: for that they were at once both exercised and also emboldened: and seeing withall, those gaine the better who counterfaieted the Persians armour and weapons, being much delighted with this fight, bade them all to supper: and espying in his pavilion, some of them with their shiannes and legges, others with their armes and hands bound up, he asked them what they ayled: who answered that they had beene hurt with clods: then demaunded he of them againe, whether they caught their hurt when they met close together, or when they were farre asunder: they made answer, when they were farre asunder: but when wee came to close-hand-fight, said the Wastermen, we made most pleasant pastime and sport: Sport: cried out the other who had beene well basted with the bastinado: We for our parts found no such sport when we buckled together, thus to be cudgelled: and with that shewed on their armes, hands and necks, yea and some of them upon their faces the dry blowes of the bastons which they had received. And then verily they laughed heartily one at another as they might well enough. The day following, the whole field was full of men, who assayed to imitate these in this manner of fight: and when they had no other weightier affaires in hand, they practised evermore this kinde of game. Moreover, [*Cyrus*] having espied on a time another Centurion leading his Centurie, one by one from a river * to dinner, and when he saw his time commanding the Caporalls to bring forward the hindmore band, the third likewise

likewise and the fourth, in to the front: also, when as now the Caporals [or Leaders of the said bands] were all afront, how he bade them to double their fyles and lead every band by two and two. And so thereupon, the Decurions brought forward their men afront accordingly: And when he thought it good againe, how he gave charge to lead their bands by foure and foure in ranke: whereupon the Quincurions went forward with their souldiers so as that the band marched foure and foure in ranke. Also how after they were come once to their Pavilion doore, heeled the formost band in, commanding them to march two by two in ranke: willing withall the second to follow hard after in the very taile of the other: and having given the like charge to the third and fourth, how he led them in: And thus as he brought them in, how he caused them to sit downe to their * meale even as they entred. *Cyrus* I say wondering at this * Capitaine for his mildnesse, his dexteritie in teaching, and diligence withall, invited this hundred also to supper, with their Centinier. Now, there being then in place a certeine other Centurion, that was bidden to supper; But, invite you not my Centurie, quoth he, o *Cyrus*, into your Pavilion: and yet, when he is at supper he doth the very same every way: when supper also is done, and the meeting dissolved; the last Leader of the reare band bringeth forth his crew, having the last verily set formost in array against they should fight: then after them, he likewise that leadeth the taile of the second crew: and semblably the third and the fourth: to the end that when they are to be led away from the enemies, they might know how to retire. Furthermore, if we adresse our selves for a running march, and be disposed to journey: whensoever we set out toward the Sun-rising, I my selfe lead the way, and the first band goeth formost: then, the second keepeth his place, as he meet: the third likewise and the fourth in order: as also the Decuries and Quicuries of every band, so long as I bid them. But when we march toward the West [or Sun-setting] then the Caporall of the reare band and with him those that be last, lead in the front: and yet they obey me neverthelesse comming behind in the very taile: that they may be accustomed as well to follow, as lead with like obedience. And what! quoth *Cyrus*, Doe ye alwaies practise this? Yea Sir, I assure you, quoth the said Caprain, so often and as duly as we go to our suppers. I invite therefore you also, saith *Cyrus*, partly for that you yonder traine your souldiours so precisely to keepe order in going and comming, in marching on and retiring, and partly because you practise so to doe both by day and night; and withall not onely exercise your bodies by journeying but also profit your minds by teaching. And now, for as much as yee doe every thing double, good reason it is that we semblably make you double cheere. Not so, for Gods sake, saith the Capaine, unlesse you give us also two bellies apeece. And thus brake up their meeting in his Pavilion. The morrow after, *Cyrus* reinvited this Centurie to his Pavilion, according as he had said over night, and so the day following: Which when the rest perceived, they all from that time forward imitated them.

CHAP. IX.

*How Cyaxares gave audience to the King of India his Embassadors,
and sent them afterwards to the King of
Assyria.*

AS Cyrus on a time was mustering all his souldiours in their armour and setting them in order of battaile: there came a messenger from Cyaxares, advertising him of an Embassage arrived from the Indians, and therefore, Cyaxares his will is, saith he, that you repaire unto him with all speed. I have beside, quoth the messenger, brought unto you from Cyaxares a most goodly and faire robe: For, his desire is, that you should shew your selfe in most magnificent and gorgeous manner, For that the Indians are to view and behold you as you come. Cyrus hearing this newes, gave commandement to the principall and formost Centinier, arraunged as he was in battaile ray, that standing himselfe on the right hand, and leading his Centurie one by one, hee should place it afront: he willed him also to give the like charge unto the second: and so, throughout them all hee bad him intimate so much. Which order of his they obeyed, and as they quickly delivered this charge, so they performed the same as speedily. Thus within a short time, there stood afront in ranke 200. For so many Centiniers there were, and in depth one hundred. When they were thus placed, hee commaunded them to follow, as himselfe led the way. And forthwith, he set forward in a running march. But when he understood once, that the way leading to the Court, was so narrow that it might not receive them marching all afront, he commaunded the * first regiment of a thousand to follow in their place, and the second to march after in the taile of it. And in this manner he went himselfe alwaies formost, never resting betweene; and the other thousands followed every one hard at the heeles of the former. Moreover, he sent two * Officers of purpose unto the entry of the way for to instruct any one that was ignorant and to seeke, what to doe. Now when they were come before the gates of Cyaxares his Palace, hee commaunded the formost Centurion to arrange his Companie so, as they might stand 12. in file, deep, and to place the leaders of every 12. afront before the Palace. The like charge he caused to be given unto the second, and so throughout to all. Which they did accordingly. Then Cyrus presented himselfe to Cyaxares in a long Persian robe, nothing proud nor sumptuous. When Cyaxares saw him, well pleased he was with this speedy repaire that he made, but offended at the baseness of his garment. How now Cyrus, quoth hee, what meane you by this, to shew your selfe in so simple habit before the Indians? I would have had you most stately and gloriously to be seene. For, an honour it would have beene to me, that you my sisters sonne had bene set out and arrayed most royally. To this Cyrus made answer in this wise. Whether should I have honoured you more, good Vnkle Cyaxares, if being clad in purple, putting on bracelets and wearing a colar about my necke, I have accomplished your will and commandement by leasure, or rather as now I doe, obey you so speedily with so great and goodly a power, and all, to doe you honour; adorned (as you see) my selfe, and so adorning you with swett and through diligence: teaching others also thereby,

Formost.

Surgeants.

thereby, to be likewise obedient unto you? Thus spake Cyrus; and Cyaxares liked well of his speech: and thereupon commaunded the Indians to be brought forward for audience: Who being come in place, The Indian King our Master, say they, hath sent us with commission, to demaund the cause, wherefore the Medes and Assyrians make warre one against the other: and upon the hearing of your answer, he willed us to go on directly to the Assyrian King, and of him likewise to demaund the same: but in conclusion, to declare vnto you both: That the Indian King, upon consideration of right and Iustice, will take part with him that hath the wrong. To which Embassage Cyaxares returned this answer. Give care then unto my words. No wrong at all doe wee unto the Assyrian King. And now, go your wayes yee may unto him, and enquire what he saith. But Cyrus being there present, Pleaseth it you, quoth he unto Cyaxares, that I also may deliver mine opinion? Say on, quoth Cyaxares and speake your minde. Yee then, saith Cyrus unto the Embassadors, shall thus report unto the King your Master. That, unlesse it seeme good otherwise to Cyaxares, wee make this answer. That if the Assyrian King say, he hath in any thing bin injured by us, wee are content to accept of the Indian King himselfe to be the Iudge. When they heard this, they tooke their leave and departed.

CHAP. X.

*How Cyrus being in deliberation and conference with his Vnkle, as touching the
Affaire, and about levying summes of money, enterprised warre
upon the King of Armenia.*

AFter that the Indian Embassadors were gone forth, Cyrus began to commune with Cyaxares in this manner. Sir, hither came I to you bringing from home with mee no great store of treasure properly mine owne: And how much so ever it was, that I had, there is but very little left thereof, for that I have spent it upon my souldiers: Now haply you marvaile how I have consumed it, considering they are at your finding. But I would have you to know, that I have done nothing else therewith but bestowed it in gifts and rewards, whensoever I admired any one of my souldiours: For, thus I thinke, That a man may better and with more pleasure incite by faire language and well doing, rather than by hard dealing and compulsion, all those whose helpe hee would use in any businesse whatsoever: so likewise, he that is desirous to have in warre affaires, willing and forward coadjutors, must in my judgement, allure and winne them altogether with gracious words and liberall deeds. For, friends they must be and not foes, who shall unfainedly and without pretence of excuse assist us in war, and fight by our side as who will never envie their Commander in weale, nor shrink and forsake him in woe: Vpon these considerations, me thinks I had need of much treasure. For, to have mine eye for every thing upon you, whom I perceive to be at very great expence, seemeth to me absurd: And therefore, I deeme it meet both for you and me to consider upon this point together in common, that you be not bare of money. For, if you be thoroughly stored, well I wote, that I also may have my part thereof at my need whensoever: especially, if I take the same to such an use, as the defraying thereof may turne to your better profit. I remember I heard you say of late,

that the *Armenian* King slighteth you at this present, because hee heareth say, there be enemies comming against us, and so neither sendeth unto you an army, nor payeth you the tribute due, as he ought. Hee doth so indeed good *Cyrus*, quoth he. And therefore I stand now in doubt, whether it were better for me to make warre upon him, and so to try what I can doe by force: or now for my behoufe, to let him alone at this time, for feare wee make the number of our enemies the greater by him. Then *Cyrus* replied and asked, What! Doe the *Armenians* dwell in places surely situate, or in such as be easie of access? Surely, answered *Cyaxares*, Their houses be not seated very strongly. For, I have not bene carelesse in that behalfe. Howbeit there be certaine hills, into which if * he retire, he may straight-wayes be in such safety as that he need not yeeld unto the enemy either himselfe or whatsoever he can convey thither, unless he would beleaguer him a long time, with a standing campe, as my Father sometime did. Hereupon *Cyrus* inferred thus. If you will send me, and give me the conduct of a troupe of horsemen, such as you shall thinke sufficient, I trust with the leave and helpe of God, to cause the *Armenian* King both to send unto you an army, and also to pay you the tribute. Yea, and I hope besides, that much more friendly he will be to us, than now he is. And even I too, quoth *Cyaxares*, am verily perswaded, that they will all rather come in and side with you than with us. For, I heare say, that some of the Kings children were wont to be your companions in hunting, who perhaps will joyne with you againe. But if some of them be subdued and brought under your hand, all things will succeed as wee would our selves. How then, saith *Cyrus*, thinke you it not expedient to conceale these designs of ours? Yes truly, quoth *Cyaxares*; For, by this meanes, both some one of them we shall take the sooner, and also if a man should invade them, they might be surprized lesse provided. Listen then, saith *Cyrus*, whether I shall seeme unto you to say somewhat to the purpose? Many a time have I, with all the *Persians* that were with mee, hunted about the confines of your land and the *Armenians*, and otherwises having joyned unto mee some horsemen, (those I meane who were my friends and familiars here in *Media*) made a journey thither. Therefore, quoth *Cyaxares*, if you enterprize the like now, you should never be suspected. But if your forces appeare much greater, than you were wont to take with you a hunting, then it were very suspicious indeed. Yet may we devise a pretty perswasive pretense quoth *Cyrus* for this: Namely, if some one give it out and carry word thither, that I have a desire to make a great hunting, & seeme withal to crave openly of you certain horsemen. Well said of you, quoth *Cyaxares*, and I my selfe will not willingly graunt unto you but a meane sort, making semblance, as though I meant my selfe, to goe unto my Forts and Castles which frontier next unto *Assyria*. For, in very truth, I intend a journey thither, to fortifie the same holds, and make them as sure as possibly I can. Now when you are set forth with those forces of your owne, and have hunted two daies, I wil send unto you a sufficient strength of horse and foot, levied already about me: which when you have received, you may directly make an invasion. And I for my part, ready to second you with the rest of my forces, will doe my best not to bee farre from you; to the end that when I see my time, I may shew my selfe in the field. Thus *Cyaxares* assembled out of hand horsemen and footmen both, for his holds: and withall sent waggons before with victuals, the very way that led to the said Forts. But *Cyrus* immediately

* The Armenian King.

diately sacrificed in regard of this expedition, and therewith sent unto *Cyaxares*, requesting that he might have the younger horsemen: and notwithstanding, many were ready to follow as voluntaries, yet he graunted unto him but few. When *Cyaxares* had now put himselfe upon his way, with a power of foot and horse toward his fortresses, *Cyrus* hapned to have a lucky Sacrifice, presaging fortunate successe in his journey against the *Armenian* [King]: and so he set forward, as one well appointed onely for to hunt. And as he marched on, behold in the very first open field that he came into: he presently started an Hare: and with that an *Egle* flying on the lucky hand; having espied the Hare running, made wing, strake her, caught her up, and away: Now when shee had carried the Hare to the next hill top, shee seized on her prey, as shee would herselfe. *Cyrus* observing this signe, rejoyced in his heart, and therewith worshipped *Iupiter* King, and said unto those that were present: My friends, This will be I trust in God, a faire and pleasant Chace. When they were come hard to the Frontiers, he hunted streightwaies, as his manner was. And verily, the common sort as well of footmen as of horsemen, coursed and galloped to and fro, intending thereby to rouse the Deere: but the best and chiefe of horse and foot both were divided, to stand at the receipt of the beast being once a-foot, and to follow the game. So within few houres, they tooke many wild Bores, * Harts, * fallow Deere, and wild Asses. For, in these parts there be many such Asses bred, even at this day. When they had given over hunting for that day, so soone as he was entred into the marches of the *Armenians*, he supped. The next day he hunted againe, approaching nigh to those mountaines, which hee desired to gaine: And here likewise after hee had done hunting hee tooke his supper. But so soone as he discovered the power that *Cyaxares* sent, advancing neere at hand, he dispatched secretly a messenger, willing them, to fall off, about two parasangs from him, and there to goe to supper: Foreseeing, that this would much availe to conceale his comming from the enemies: And so soone as he had supped, hee commaunded that their * Captaine should repaire unto him. When supper was done, he called likewise before him the Centurions, unto whom being present he spake in this wise.

* Stags
* Stag-hounds

* Or Commandet.

CHAP. XI.

The project and speech of Cyrus to his Captaines, and to Chrysantas about the laying of an Embush. And how the same was put in execution against the King of Armenia.

MY good friends, the *Armenian* King, hath before-time bene confederate with *Cyaxares*, and as a Tributary done homage unto him. But now, upon intelligence of our enemies comming, hee setteth him at nought, and neither sendeth us an armie, nor payeth tribute, therefore must we hunt him now if we can: and in this manner, quoth he, I thinke it good, that we proceed. You *Chrysantas*, after that you have gotten some moderate sleepe, take with you the one halfe of the *Persians* which are with us: enter the way of the mountaines and seize those hills first, unto which, they say he useth to flie, when he is in feare: I my selfe will give unto you guides for your better conduct. And verily, these hills, by report, be so thicke overspread with trees, that I hope

hope yee shall not be defcried. Howbeit, if you fend forth before the armie, certeine nimble fellows lightly appointed, resembling both for number and apparell brigands and robbers: If they chance to light upon any of the Armenians, looke whomsoever they can catch, them will they be sure to keepe and make sure for telling tales: and whom they shall not be able to take, they will yet hold them so farre all-of, as that they shall not have a sight of our maine hoast, but consult together as touching you, as of theeves and none other. Thus I say, doe you. As for my selfe, by day-breake, I will with the other moitie of the Infantry, and the whole Cavallery, take to the plaine and champion way, marching directly to the Court where the King lyeth. Then, if he make head against us and resist, it is a plaine case, that of necessitie, fight wee must. But say that he retireth and leaveth the even ground, evident then it is, that we are to course and pursue him. Suppose he flieth to the hils, then quoth he, it will be your part, to let none of them escape that shall come thither unto you. Make the case thus, as in hunting: Imagine we be the hounds, that seeke and finde out; and your selfe the huntsman, that keepeth by the net and toile. Remember therefore, that all the Avenues must be stopped before the hunting is begun. Moreover; close they ought to be and secret who are appointed to keepe the passages, in case they would not have the wild beasts to be turned aside that are running forth toward them. Howbeit, doe not you, good *Chryfantas*, as you are wont sometime to doe, for the love you have to hunting. For, often-times you passe the whole night in businesse without sleepe. But now, permit you must your souldiers, to take their rest moderately, that they may be able to fight against sleepe and resist it. Neither (because your selfe can raunge and wander over the mountaines, having no men to be your guides, but the skill to follow that way whereas the beasts went before) may you therefore at this time, goe likewise in places hardly passable: But give you charge unto your guides to lead you the easiest way, if so be there be not another farre shorter. For, the easiest way, is the speediest for an armie and soonest dispatched. Ne, yet must you lead your men a running march, for that you have beene wont to runne over the hils: but see you goe before them a moderate pace, that the armie may conveniently follow. It were good also, that some of the most able and forwardest men staying behind, should encourage the other; that when as afterward that wing passeth on, which is to incite the rest for to make speed, all the souldiers therein compared to those that goe an ordinary foot pace, may seeme to runne. *Chryfantas* having heard thus much, and ioying greatly in his heart, that he had received these advertisements from *Cyrus*, tooke with him his guides, and departed. Now when he had told them that should goe with him, what they were to doe, he tooke his repose. After they had rested so long as he thought meet, he advanced toward the hils. But *Cyrus*, by that time it was day-light, sent a pursuivant before unto the King of Armenia, with instructions to deliver this message unto him & to say, *Cyrus* commandeth you, O King of Armenia, thus to doe: namely to repaire unto him with all speed, bringing with you both your tribute & also a power of men. If he aske you where I am: Tell truth and say, that I am within his marches. If he demand whether my selfe am comming forward in person: Answer hereo also, and that truly, that you know not. But if he enquire, how many we are strong? Bid him send some men to know. Thus dispatched he the messenger away with this errand. For he thought it stood better with courtesie and humanitie, in this

wife

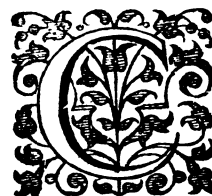
wife to deale, than to come upon him at unwares without any warning. Himselfe being sufficiently every way provided, both to goe through his journey, and also to fight if need required, set forth and marched forward. But, hee made Proclamation before unto all his souldiers, That they should doe wrong to no person. And if any of them chaunced to light upon an Armenian, to bid him be of good cheere and feare nothing: and withall to permit every man that were so disposed, to keepe mercate in those places where they abode: with libertie to sell at their pleasure for money any victuals, (either meat or drinke) whatsoever.



THE THIRD BOOKE.

CHAP. I.

How Cyrus without giving battaile, tooke the King of Armenia prisoner, and seized upon his goods. The discourses that the said King made with his sonne Tigranes, about his deliverance.



*C*YRUS verily was thus busied in these affaires. But the King of Armenia upon the mandate of *Cyrus*, delivered by his Herault, was much affrighted: considering especially that he did wrong both in with-holding tribute, and also in not sending an Armie. And this most of all hee feared, least he should be seene for to have begun to build and fortifie his Palace so, as it might be able to keepe out his enemies. Being therefore much perplexed by all these occasions: He sent forth Commissioners into divers parts [of his Kingdome] for to assemble his owne forces, and withall, conveyed away into the mountaines his younger sonne *Sabaris*, his owne wife, his sonnes wife and his daughters, together with their ornaments, furniture and Jewels of great valew, appointing a convoy of purpose to conduct them safe. He made out also certeine men in espiall, to see what *Cyrus* did; yea and did put in order of battaile those Armenians who were come unto him. And within a while, others repaired unto him with newes, that *Cyrus* in person was at hand. But then, his heart would serve him no longer for to try a battaile: and so, secretly withdrew himselfe out of the way. Now when the Armenians saw him so to doe, they also fled home every man, intending to remove their goods farther off. *Cyrus* then, beholding the fields, how full they were of those that ranne straggling here and there shifting for

for themselves, and driving before them their cattell, sent after, and did them to understand, That he meant not to proceed in hostile manner against any one that would tarry: but if he tooke any flying away, hee denounced aforehand that he would deale with them as enemies. By this meanes the vulgar sort, and the most part stayed: Howbeit, divers there were, that privily conveyed themselves away with the King. When as now they that were gone afore with the women, fell within the danger of them that kept the mountaines, they set up by and by a great and piteous cry, and as they fled, very many of them were taken. In the end, the Kings sonne, the wives also and daughters afore said were taken captive, and all the goods and treasure seized upon, which they had carryed with them. The King himselfe, when hee understood what was befallne unto them, being in doubt what to doe, and which way to turne him, fled up to a certaine hill top for to save himselfe. Which *Cyrus* likewise seeing, with the power he had about him, laid siege to the hill round about: He sent also to *Chrysantas*, willing him to abandon the Keeping of the foresaid mountaine and to come unto him. Meane while that *Cyrus* his armie assembled, he sent unto the Armenian King an Herald, by whom he demaunded these questions. Tell me directly, King of Armenia, whether you will remaine there still to wrestle and fight with hunger and thirst, or come downe into the plaine and fight it out with us? The Armenian King answered, that he would fight with neither. Then *Cyrus* sent eft-soones and asked in these termes, Why then sit you there and come not downe? Because, quoth he, I am to seeke what to doe. But you neither need nor ought to doubt, replied *Cyrus*; For you may come downe to plead your owne cause. And who shall be our judge? saith the King. Who but he? saith *Cyrus*, unto whom God hath given power, without forme of law and judiciall processe, to use you at his pleasure? The King then, considering into what streights he was driven, descended from the hill top. Then *Cyrus* having taken both him and all other things also that he had, into the middle space betweene, environed them round within his tents; For, now by this time, had he all his forces about him. At this very instant, the Kings eldest sonne, *Tigranes*, who before-time had accompanied *Cyrus* in hunting, was newly returned from a certaine journey: And hearing what occurrents were fallne out, went directly, even as he was, to *Cyrus*. But so soone as he saw his father and mother, his brethren, sisters, and his owne wife captives, he wept as good reason he had.

Cyrus when he beheld the man, used no other complement of courtesie and entertainment, but thus said unto him. Come you are in good season, that you may be present to heare your fathers cause tried. And therewith immediately he assembled together the Chieftaines and Rulers, as well of the *Persians* as of the *Medes*: He called likewise to this Councell, as many of the Nobles and Honorable persons of *Armenia* as were present: The very women also being therein their Carroches he excluded not, but admitted them to the audience of his cause. Now, when he was provided accordingly and saw his time, turning to the King of *Armenia*, thus began he to speake. First, quoth hee, O King of *Armenia*, I advise you in the deciding of this matter, to speake the truth: that you may be cleere at least of that one thing, which of all others deserveth most hatred. For, this would I have you to wit well, That to be taken with a lye, is the greatest barre that men can have against obtaining of grace and pardon.

Moreover,

Moreover, even your children and these women here your wives: many *Armenians* also that be in place, are privie to you of all that which you have committed: Who, if they perceive you to speake otherwise than truth, will thinke that you judge your owne selfe worthy to suffer all extremities, when I shall once finde out the truth. Propose then, quoth he, O *Cyrus* what questions you will: For, utter the truth I shall, come of it what will. Why then quoth *Cyrus*. Answer directly unto me. Made you warre at any time upon *Astyages* my mothers father and the rest of the *Medes*? I did, said he. And when you were vanquished by him, Did you not covenant and accept of these conditions: Imprimis, to yeeld him tribute. Item to aide him with men in his warres, whensoever he gave you warning? and lastly to hold no fortresses in your realme? It was even so indeed, answered hee: Now therefore why have you falsified your faith, and neither tendred your tribute, nor sent a power for aide, but have walled your forts? Because, saith he, I was desirous of liberty. For, I thought it a noble thing both my selfe to be free, and also to leave the same freedome to my children. Certes, quoth *Cyrus*, a worthy matter it is for a man to endeavour, that he may never come into bondage: but if one either defeated in war, or otherwise brought into servitude, be taken practizing to revolt and shake off allegiance unto his Lords, tell me, you first, doe you honour him as a good man and behaving himselfe well, or punish him as a transgressor, after you have taken him? Surely I punish him quoth he. For you allow me not to lye. Then, answer me plainely and punctually quoth *Cyrus* to these Interrogatories. If any man in place of authority and commaund under you, doe offend and deale unjustly, suffer you him to beare rule still, or appoint you another in his room? I place another, saith he in his stead. And, say, such an one be very wealthy and full of money; permit you him to be rich still, or bring you him to poverty? I take from him quoth the King, whatsoever he hath. If you understand that he fall away from you, and taketh part with the enemy, what doe you to him then? I put him to death, said he. For, why should I die convicted of leasing, rather than confessing the truth? Then his sonne hearing these words plucked in peeces, the Turbant from about his owne head: and withall rent his mantell and upper garments. The women also piteously cried out and tare themselves, as if both father had beene even then condemned and a dead man, and all of them besides undone forever. But *Cyrus* willing them to be silent, said thus againe. Well, be it so, I have enough. These bee just and rightfull courses in your owne practise, O King of *Armenia*. But what would you counsell us hereupon to doe? The *Armenian* held his tongue, as being doubtfull whether he should advise *Cyrus* to put him to death, or teach contrary to that which he said himselfe did. But his sonne *Tigranes*, demaunded of *Cyrus* and said. Tell me, *Cyrus*, (because my father seemeth to stand in suspence) whether I shall advise you concerning him what I thinke will be best and most expedient for you to doe? *Cyrus* having observed well enough, what time as *Tigranes* used to hunt with him, that he entertained a certaine learned man, who was very familiar, and in wonderfull esteeme with him, desired greatly to heare, what hee could say: and therefore bad him speake his mind boldly. If you approve saith *Tigranes* either the designs by my father intended, or the acts by him already done, I advise you in any hand to imitate him: but if in your opinion he hath altogether faulted, I would give you counsell not to follow him. Then quoth

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Cyrus,

Cyrus, If I doe right, I may not in any wise take him doing thus amisse, for an ensample. True, said *Tigranes*: By your reason then, inferred *Cyrus*, I must punish your Father, in case it stand with justice to chastice a man that doth wrong. Yea, but whether thinke you it is better *o Cyrus*, quoth *Tigranes*, to proceed unto punishment with your owne good and profit, or to your owne hurt and detriment? Not thus, saith *Cyrus*; for, so, should I punish my selfe. Yea quoth *Tigranes* and much hinder and endamage your owne estate, if at such a time you killed any of your liege men when they might stand you in greatest stead to be kept alive. But how can those men be prized so high, when they be taken in the manner doing injurie? Yes verily as I thinke saith *Tigranes*, if then, they may proove wise and sound-hearted. For, this is mine opinion, *o Cyrus*, that without the mind bee seasoned with prudence, no other vertue availeth ought. For what use can there bee of a strong and stout man, or of a valiant Knight? what profit may one make of a skillfull horseman if he be not wise and discret withall? Nay, what commodity may arise from a wealthy person, or a mighty man in a City, if discretion be away? But with wisdom, every friend is profitable yea and every servant good and commodious. This is then, the meaning of your words quoth *Cyrus*: That your Father also even this day, is of an unwise and inconsiderate man, become wise and discret. Yes verily quoth he. Ergo you hold saith *Cyrus*, that such wisdom and discretion, is an affection of the mind, like as dolour and griefe, and not an * habit that may be learned: For, if he ought first to be made witty who afterward is to grow discret, one cannot all at once and sodainly of a foolish and witlesse man become discret. What! good *Cyrus* quoth he, did you never yet observe, that one man in his folly taking in hand to fight with another better and mightier than himselfe, so soone as ever he was defeated, gave over straightwaies that folly of his shewed toward the other? Again, have you never scene that one City standing out against another, presently after it hath beene conquered, chuseth rather to obey that other, than to maintaine fight any longer? But what calamity of your fathers can you alleadge, that you may so confidently avouch him to bee made wise and considerate? Even that, said *Tigranes*, whereby hee is privy to himselfe, that for a greedy desire of liberty, hee is brought to that servitude, which he never felt before: and that he was not able to effect any of those matters which he thought either secretly to have held, or by stealth to have compassed, or by fine force to have brought to passe. But he knoweth right well, that wherein so ever you minded to deceive him, you have circumvented him so, as a man would have deluded the blind or the deafe, and those that had no wit at all in the world: and what things so ever you thought should be carried closely, therein he knoweth full well you have beene so secret, as that those places which he supposed most safe and sure for his refuge, you made the same his prisons to hold him fast ere he was aware. As for celerity, so farre have you surpassed him, that comming as you did your selfe * from places farre remote with a puissant armie, you prevented him before that he could bring his forces together. And thinke you in very deed quoth *Cyrus* such a foyle as this, sufficient to make men so wise and wary, as to acknowledge others to be their betters and superiours? Yes verily said *Tigranes*, and much more ywis than when a man is defeated in battaile. For, it falleth out otherwhiles, that a champion once put to the worse by meere strength, thinketh after he hath exercised

his

his body, to be better appointed, and to combate againe. Yea, and some cities forced and wonne, having gotten fresh aides, suppose they are able to try it out eftsoones by a new conflict. But, looke whomsoever any shall judge to be more vertuous and wiser than themselves, those many times they are willing to obey, even without compulsion. You seeme then, said *Cyrus*, not to thinke that insolent and malapert persons take knowledge of any others more staied and temperate than themselves, nor theeves of true men, nor liers of truth speakers, nor unjust of those that be righteous. And know you not, quoth he, that now also, your father hath dealt falsely, and not firmly observed covenants with us, albeit he knew, that wee for our parts have not broken the least point and tittle, of those Articles, which *Astyages* agreed unto? Neither doe I my selfe, quoth *Tigranes* say this, That it maketh men wise and considerate, barely to know their betters, unlesse they suffer punishment also at their betters hands: like as it is my fathers case now. Yea, but your father, said *Cyrus*, hath felt as yet no smart at all. He stands I know well in great feare, that he shall be put to abide all extremities. And thinke you indeed quoth *Tigranes* that any thing doth cast men downe and subdue them more than strong feare? or, wote you not, that those who have felt the edge of the sword, (which of all punishments is thought to be the sharpest,) will never the lesse encounter the same enemies againe who wounded them? But such persons as men doe mightily stand in dread of, they can not endure to looke full upon, although they speak comfortably unto them. This is then your saying, is it not? quoth *Cyrus*. That men afraid of torments, are more punished already, than if they were tortured in very deed. Why! even your selfe, quoth he, doth know, that I say truth, as well as I can tell you. For, well you wote, that such as feare to be banished out of their native cuntry, such also as being to fight a field, are afraid of an overthrow, live in continuall anguish. Semblably, they that faile at sea, so long as they stand in feare of shipwracke: as many also as feare bondage and imprisonment, by reason of their feare can have no joy, nor receive benefit either of meat or sleep. Whereas such as be in exile, such as be defeated and brought into servitude already, can otherwhiles eate and drinke, yea and sleep better than those which are in happy estate. Furthermore, it appeareth even in these persons more evidently, what a cumbersome burden feare is. For, some fearing least after they be taken prisoners they should bee put to death, die before, for very feare: partly by throwing themselves downe headlong, partly by strangling themselves, and in part by cutting their owne throats: So that of all horrible things in the world, feare most of all terrifieth mens minds. As for my father here, how is his heart now affected thinke you, standing as hee doth in feare of Captivitie, not only for himselfe, but also for me, his wife and all his children? I can easily beleve in deed quoth *Cyrus*, that he is in this manner much disquieted: yet am I of this opinion, that incident it is to one and the same man, in prosperity to be proud and insolent: but in calamity to be sodainly dejected & soone cast downe: howbeit, if upon pardon he recover and be raised up, eftsoones to looke aloft, to waxe high minded, and ready to stirre up new troubles againe. True it is *o Cyrus* quoth *Tigranes*, Our offences are such as give good occasion, why we should no more be trusted: howbeit in your power it is, both to fortifie your castles with strong wals, and also to keepe with garrison your fenced holds, yea and to take what pledges and assurance you will, of our fealty. And

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* or, passion,
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Græc. melius
videtur
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videtur.

verily, quoth he, such persons you shall have of us, as will not greatly grieve hereat. For, call to mind wee shall, that our selves are the cause of our owne woes.

But when you have made over the government of this State, to any one of those that never trespassed against you, if your selfe shall seeme then distrustfull, take heed, least as you gratifie and pleasure them; so they withall take you to be no friend of theirs. Againe, while you would be thought to avoid the incurring of their hatred, if you lay no yoke upon them for to keep them under, so, as that they can commit no insolent parts; beware that hereafter you have not more need to reclaim them, than now you have to reduce us unto goodnesse and order. But, for mine owne part quoth *Cyrus*, so God me helpe, I have me thinks no minde at all, to put such ministers in trust, whom I know to serve me upon compulsion. But, as for those, whom I perceive, upon good will and love unto me, ready to doe their devoir, I suppose I can better beare with them, delinquent though they be, than such as hate me, doe they never so well, and performe all double diligence upon constraint and necessity. To this, replied *Tigranes*: At whose hands then, can you ever win so much love and friendship, as now you may gaine of us? Even of those I think, said *Cyrus*, who never were my professed enemies, so I would be beneficiall unto them, as you are desirous now I should be unto you. Why! can you find any man, good *Cyrus* quoth hee, at this time, unto whom you may be so bounteous as unto my father? Say, you suffer some one to live, who never did you wrong; what thanks suppose you will he render unto you? Or, if you bereave him not of wife and children? who will in this regard affect you more than he, who thinks himselfe to deserve no lesse than to loose the same? And know you any man that is like to sorrow more, if he hold not the Kingdome of *Armenia*, than we? Evident therefore it is, quoth he, that unto whom most anguish and griefe shall redound, if he be not King, the same also if he receive of you the Kingdome, will yeald unto you the greatest thanks. Moreover, if you have any care of this also, namely to leave the State here at your departure in least trouble; consider quoth he, whether you thinke all will be more quiet, by innovation and change of the Government under a new Lord, or by suffering the old and received manner to remaine still in force under their ancient Prince? Semblably if you have an eie to this, how to bring out into the field a puissant armie: Who, thinke you, will muster and levie it in better order, than he that hath often used the same? Now, put case you stand in need of money, whom suppose you meet to raise and procure it for your better, than him who both knowes, and hath also under his hand all the store that is? Beware therefore good *Cyrus*, least by casting off and loosing us, you endamage your selfe more, than my father can hurt or hinder you. To this or the like effect, spake *Tigranes*.

CHAP. II.

How Cyrus with great humanitie did set the King of Armenia with his wife and children at large: And after he had received their ransom, levied a good power of footmen and horsemen both, out of Armenia for this warre.

CYRUS was exceeding glad to heare him make this speech: for that he thought now all was done and dispatched to his hand, which he undertooke unto *Cyaxares* for to performe: For, he called to minde what he had said, and namely how he thought to make the Armenian King, a more fast and assured friend unto him, than before. Hereupon he demaunded of the King himselfe in this manner. Tell me then, quoth he, o King of Armenia, In case I should condescend unto your requests, how great an armie will you send with me, and how much mony will you contribute toward this warre? Whereunto the Armenian King made this answer, I can say nothing unto you good *Cyrus* either in termes more plainly, or to the point more * justly, then to declare unto you first, all the forces that I have: which when you see and know what they be, you may have away with you as great a power as you list, leaving as much as may serve for the defence of the land. Then, for mony likewise, meet it is that I should shew unto you all the treasure that I have, whereof you may take and leave what you thinke good. Goe to then, saith *Cyrus*: Shew unto me directly what your strength is, and tell mee withall, what store of coine you have. Hereto the Armenian King returned this answer. Of horsemen the Armenians are able to make 8000, and of footmen 40000. As for mony, quoth he, together with the treasures which my father left unto me, being reckoned to the true rate or valew in silver, it amounteth to more than 3000 talents. Hereunto *Cyrus*, as one in this behalfe nothing care-lesse said thus: Of your armie then, because the Chaldees your borderers make warre upon you, send with me the one halfe: but of your monies, for those 50 talents which you paid as a tribute, deliver double so much unto *Cyaxares*, in regard of deteining the payment thereof: And to my selfe you shall lend another hundred talents. For the lone whereof, I promise, If God speed me, either to doe you greater pleasures, or else to repay you the mony, if I be able. If I doe not, thought haply I may be insufficient, but judged, worthily, I shall never be unjust. Now for Gods sake o *Cyrus*, said the Armenian King, use not these words: otherwise, you shall not have me so confident and trustfull in you. But make this accompt, quoth he, What monyes so ever you leave us, they are yours no lesse, than those which you carry from hence. Well said *Cyrus*: But how much mony will you part withall unto me, for to have your wife againe? Even as much, quoth he, as I am worth. And what will you give me to enjoy your children also? As much for them likewise as I can make. By this reckoning then inferred *Cyrus*, these beprised at twice so much as you possesse. Now, *Tigranes*, to you I address my speech. With what ransom would you redeeme your wifer (newly married he was and loved the woman exceeding well) I assure you, o *Cyrus*, quoth he, I would lay downe my very life that she might never become thrall. Take her to you, then quoth *Cyrus*, For yours she is: neither doe I repute her

to have beene a captive at all, seeing you never fled from us. You also, King of Armenia, have away with you both your wife and children without any ransom at all, that they may know they come unto you free. And now verily for this present take your suppers with us: and when yee have supped: Depart whither yee list. So they stayed. But after supper, whiles they were yet in the pavilion, *Cyrus* questioned in this manner, Tell me *Tigranes*, quoth he, what is become of the Gentleman that was wont to hunt with us: For you highly esteemed him. Why? quoth he, hath not this my father here put him to death? Of what offense said *Cyrus* was he convict? Hee laid to his charge, quoth he, that he corrupted me, And yet my deere *Cyrus*, so good a man he was and so honest, that even then, when he was to die, he called unto mee and said: Bee not you greived *Tigranes* and offended with your father, in that he mindeth to take away my life: For he doth not this in any malice, but of errour and ignorance: And what trespass men upon errour doe commit, I suppose is done against their wils. At these words said *Cyrus*, Alas good man that he was. But the Armenian King turning unto *Cyrus* spake in this wise, Neither doe those, good *Cyrus* who take other men naught with their wives pursue them therefore to death, for that they make their wives more wanton and unchaste; but because they thinke they steale away their hearts and quench that love which they owe unto them: in which regard, they proceed against them as very enemies. And even so, Ielous was I and envied that man, because me thought he was the cause that my sonne admired and esteemed him more than my selfe. Then *Cyrus*, So God me love good King of Armenia, as I thinke your fault was no other than any man would have done. Therefore *Tigranes* pardon your Father for this Gentlemans death. Thus having at that time discoursed, lovingly entertained and embraced one another, as meet it was, after this reconciliation, they mounted upon their carroches together with their wives and so with great joy departed.

CHAP. III.

How Cyrus tooke Tigranes with him in his traine, and went to assaile the Chaldees upon the mountaines.

WHEN they were come home, some made report of *Cyrus* his wife-dome, others related his patience and sufferance: one spake of his mildnesse, another of his beautie and goodly tall presence. Whereupon *Tigranes* asked his owne wife and said: How now my Armenian Ladie, Seemed *Cyrus* in your eyes also a faire and beautifull personage? In good faith, quoth she, I never looked upon him. Whom then did you behold, said *Tigranes*? Even him I assure you, quoth she, who said, That with the price of his life he would redeeme mee from captivitie. And then, as meet it was, after such matters as these passed, they tooke their rest together. The day following, the Armenian King sent unto *Cyrus* and the whole armie, gifts and tokens of hospitality. He gave warning also to his owne subjects, such as were to goe to warfare, for to be ready against the third day following. As for the money whereof *Cyrus* spake, he payed it downe double. But *Cyrus* when he had taken of it so much as he required, sent backe the rest: and demanded withall, whether

whether of them twaine would lead the armie? The sonne, or himselfe? Whereunto both of them made answer: the father in this wise: Even hee whom you shall commaund; but the sonne after this sort. As for mee o *Cyrus* I will not leave you, no though I should follow you hard at heeles as a Campe drudge. Hereat *Cyrus* laughed heartily and said. And how much would you be content to give, for to have your wife heere you are become a Campe slave and to carry fardels? Shee shall never need, quoth he, to heare that. For I will bring her along with me, that shee may see what ever I doe. But now said *Cyrus* it were time for you to trulle up and be furnished every way for this journey. I make full accompt quoth *Tigranes* that we shall shew our selves in readinesse, with whatsoever my father hath allow'd. And so for that time the soldiers after gifts of friendly entertainment bestowed upon them, went to rest. The next day *Cyrus* taking to him *Tigranes* with the best and most select horsemen of the Medes, as many also of his owne friends as he thought convenient, rode abroad to view the country of Armenia, devising where he might build a fortress. And being mounted up to an hill top, hee asked *Tigranes*, which were those mountaines from whence the Chaldees used to make rodes downe into the plaines, and so to drive away booties? Which when *Tigranes* had shewed unto him, he asked againe, whether those mountaines were now without companie and unfrequented? No verily, quoth he, for they have alwaies certeine spies and Sentinels, who signifie to the rest whatsoever they discover. And what doe they, saith he, when they have notice of any thing? Every man saith *Tigranes* makes what hast he can up to the hill tops for to help and succor. When *Cyrus* heard this, and withall beheld the country all about, he might perceive that a great part thereof, lay as wast ground to the Armenians, and untilld, by reason of the warres. Then for that time returned he to the armie, and after supper tooke their repose and slept. The morrow next ensuing, *Tigranes* shewed himselfe ready and well-appointed, having raised a power of foure thousand Horsemen, with ten thousand Archers and as many Targuati-ers. But whiles these forces were a levying, *Cyrus* sacrificed, and seeing the entrails of the beasts to be faire and fortunate to him, he called together the Leaders both of the Persians and of the Medes, and in the presence of that Assembly made this speech. My welbeloved friends, These mountaines that we see, belong to the Chaldees, which if we may first be masters off, and on the top of them build a fort and plant our garrison: of necessitie, as well the Chaldees as the Armenians will demeane themselves loyally toward us. As for our sacrifices, they betoken all good on our side: and as touching mans alacritie and humane meanes, nothing will so much help the same forward to the achieving of this exploit, as expedition. For, if we can climb up the hills, before the enemies assemble their power, we shall either gaine the hill tops wholly without any resistance, or else skirmish with our enemies, when they are but few in number and feeble in strength. No labour therefore can be easier and more void of daunger, than if presently we be resolute in celeritie and quicke dispatch. Arme your selves therefore, on all hands. As for you the Medes, march on our left hand: but yee the Armenians, goe one halfe of you on the right side: and the other halfe lead the way in the vaward before us. Yee that bee horsemen, follow behind in the Rear, to incite and put us forward up the hill, neither suffer yee any one faintly to draw backe. When *Cyrus* had thus said, and arraigned

arraunged his files directly upward; hee advanced before the Armie. The Chaldees, [that lay in espiall] when they perceived the march forcibly to mount up hill, forthwith signified so much to their fellowes, and so, by outcries and alarmes from one to another, they drew together. *Cyrus* also for his part gave warning to his soldiers saying. These here, o yee Persians, signifie unto us that it is high time to make hast. For, if we prevent them, and get the hill before, our enemies shall be little able to doe ought. Now the Chaldæes had light bucklers, and two javelins apeece: and these are reputed the most martiall men of all that country. They serve also in warres as mercenaries and be alwaies in pay, whensoever any man hath need of them, because, warlike though they be and valiant, yet are they poore and needy. For, the region which they inhabite is full of hills, and a small part thereof welthy. Now when the soldiers about *Cyrus* approched neerer to the hill-tops, *Tigranes*, who accompanied *Cyrus*, Wrote you not o *Cyrus* quoth he, that we must fight out of hand: and the Armenians will not abide the first brunt of the enemies? *Cyrus* answered that he was not ignorant thereof: in which regard I have already saith he given order to the Persians to prepare themselves and be in readinesse. For they are to follow hard, so soone as the Armenians begin to give ground and thereby draw the enemies neerer unto us. Thus the Armenians advanced formost in the vanguard. But the Chaldæes, as many as were present, upon the approach of the Armenians sodainly setting up a shout, rushed fiercely upon them after their manner and gave the charge. The Armenians likewise, as they were wont, received them not, but reculed. Now when the Chaldæes following them in chace, perceived others with sword in hand to mount up the hill ready to encounter them afront, some that hapned to joyne in fight were quickly slaine, others escaped by flight, and certelne of them were taken prisoners. Thus the hill tops were soone gain'd. Now when *Cyrus* his souldiers were gotten up thither, and looked downe toward the habitations of the Chaldæes, they might perceive how they abandoned the houses that stood next, and so ran away. *Cyrus* then, as soone as all his soldiers were come together, commaunded them to take their dinners: After dinner, having learned that the place of Espiall where the Chaldæes lay, was both safe and also well watered, presently hee emmured it in manner of a fortresse. Hee commaunded also *Tigranes* to send unto his father, willing, and requiring him to make present repaire thither, and to bring with him all the Carpenters and Masons that were to bee had. So there was a messenger streight-ways dispatched unto the Armenian King. Meane while *Cyrus* with those about him began to build the wall. At which very time, they presented the captives unto *Cyrus*, some bound, and others of them fore wounded. Whom when he beheld, he commaunded immediately the bound to be loosed, and such as were hurt to be cured. For which purpose, he had sent for * Physicians. This done, hee said unto the Chaldæes, that his comming was not either for any desire he had to destroy them, or need to make warre: but because he would conclude a Peace betweene the Armenians and the Chaldæes. And before that I was possessed of these hill tops, quoth he, I wrote well yee had no desire of peace. For why? Your owne State was in safety, and the goods of the Armenians yee harried and carried at your pleasure. But now yee see in what case yee stand. I dismissee you therefore that be prisoners, home to your houses, and give you leave to consult with the rest of

* Or Chirur-
gions.

the Chaldæes, whether yee will maintaine warre against us, or enterteine amity with us. If yee make choice of warre, See ye come not hither, if ye be wise, without armes and weapons, but if yee thinke yee have need of peace, come hardly unarmed. Will yee become our friends? I will then take care for the safetie and wellfare of your state. The Chaldæes hearing this, after they had highly praised *Cyrus* and on all sides given him their hands, departed home.

CHAP. IIII.

*The peaceable communication that Cyrus had with the Armenians
and the Chaldæes. The mutuall accord and peace
betweene them all.*

THE Armenian King when he heard that *Cyrus* sent for him, and withall what he had done, taking with him the Carpenters and Masons afore said, and all other things which he thought necessary, repaired unto *Cyrus*, withall speed possible. No sooner saw hee him, but hee brake out into these words: Little it is o *Cyrus*, that wee men are able to foresee in future things, and yet attempt and enterprise many desseins. For, ere while, my selfe, when I went about to compasse my libertie, became a slave more then ever before: and after that wee were taken prisoners, whiles wee made full accompt that wee were utterly undone, it appeareth now most evidently, that wee are preserved, no time before, so much. For, those who never ceased to infest us many wayes, I see now to be in that case, which I ever wished. And thus much o *Cyrus* I would have you to know, that for to disseize the Chaldæes of these mountaine tops, I would have disbursed much more mony, than your selfe have of mee. And verily the good turnes which you promised to doe unto us, what time you received that mony, you have performed already. We acknowledge our selves therefore to be debtors unto you still for other benefits: Which (if we would not be naughtie persons) it were a shame for us not to require. And what requitall soever we make, yet shall wee not be found to have made condigne recompense, becoming so beneficiall a friend. Thus spake the King of Armenia. But the Chaldæes came unto *Cyrus* as Oratours, beseeching him to make peace with them: whom *Cyrus* questioned with, in this wise. Crave yee peace at this time yee Chaldæes, for any thing else, but that yee thinke to live in more securitie by peace than by warre? considering that wee also said as much. The Chaldæes made answer, Yea; for, all other things we have already. But what and if, replied *Cyrus*, there accrue unto you other commodities beside, by the meanes of peace? Then, said they, would wee be the gladder. And what other reason is there, quoth *Cyrus*, why you repute your selves now to be poore, but for lacke of rich and fertile ground? When they accorded to him in this point also. How then? would yee be content, saith *Cyrus*, to pay so much tribute as the other Armenians doe, so ye may lawfully occupy and till as much Armenian ground as yee will your selves? Yes, right willingly answered the Chaldæes, if we might beleeve, we should susteine no wrong hereafter. And what say you, King of Armenia, would you have this ground of yours that now lieth wast, to become tilled, provided, that the occupiers thereof pay you such rent as you set downe? Yes verily, quoth the King, I

would give a great deale of that condition. For, by this meanes the revenues of my Crowne should be much augmented. And yee Chaldaes, quoth he, what say yee to this, considering yee have fertile mountaines, would yee willingly permit the Armenians to use the same for pasture, yeelding unto you for the pasturage a reasonable rent? Yea gladly, said the Chaldaes, for that we shall receive much profit without any paine and labour. But you King of Armenia, saith Cyrus, are you willing to use their pastures, if for a smal commoditie arising unto the Chaldaes, your selfe may receive farre greater profits? Yea, with all my heart, quoth he, if I thought I might enjoy the said pasture-ground in safetie without molestation. What! might yee not enjoy them safely, if yee had the helpe of the hill-tops? Yes said the King. Hereat the Chaldaes. But we, par-die, shall never be able to occupie, wee will not say, their grounds, but not so much as our owne lands, if so be these be masters of the said hill tops. But, What! quoth he, if those mountaines may helpe you? Mary, then, answered they, we should thinke our selves well apayed. But it were not so good for us, beleve me said the King, in case they recover the mountaines againe, especially being walled and fortified. Well then, quoth Cyrus, I will take this course. The strength of these hill-tops will I deliver to neither of you both: But wee our selves will hold them in our owne hands; And whether of you wrong the other, their parts will we take who susteine the wrong. Which when both sides heard: they praised the devise, and said it was the onely way to establish an assured peace. So upon these capitulations following, they all gave and received interchangeably hostages for securitie: and agreed it was betwene them, That they both, should be free one from the other, enterteine mutuall marriages, use tillage and pasture in common indifferently: and one aid the other if any did molest either of them. Thus for that time things passed: and the league then and thus concluded, betwene the Chaldaes and the Soueraine Ruler of Armenia, remaineth yet in force to this day. Now after these Covenants of confederacy were confirmed, both parts immediately did put to their helping hands with great cheerefulnesse, to build and wall the said fortreffe as a common strength and defense for them both, and thereto joyntly brought all things necessary.

CHAP. V.

How Cyrus sent an Embassage unto the Indians: and returning into Media, consulted about making warre upon the Assyrians.

When evening drew neere, Cyrus entertained together with him at supper both parties, as being now joyned in mutuall amity. And as they sat at supper, one of the Chaldaes began and said: This accord may well be acceptable to all others of our nation. But some Chaldaes there are quoth he, that live by preading and robbing, who neither have skill of husbandry, nor can abide to till the ground, as wonted alwaies to get their living by the warres. For, they used evermore to drive away boories, and many a time to serve for wages under the King of the Indians, who by their saying is a Potentate full of gold, and as often under King Assyages. Why then, said Cy-

rus,

rus, doe they not take wages of me? For I will give them as good pay, as hee, who ever he be that gave most. This offer of Cyrus they accepted and said, that many would bee right willing to serve him. And thus of these points above-said were they agreed. Cyrus then, who had heard say that the Chaldaes oftentimes had recourse unto the Indian King; and calling to remembrance, that from him there came to the Medes certaine persons as Spies to see and learne what was done among them, and the same afterwards went also to the enemies, for to have intelligence likewise of their affaires, was willing enough that the Indian King might know what deeds himselfe had atchieved: And therefore he entred into such a speech as this. Tell me o King of Armenia and yee Chaldaes, If I should dispatch a messenger of mine, unto the Indian King, would ye send any of yours besides, who might both conduct the man in his way, and assist him also to the obtaining at the said Kings hand, of such things as I desire? For, I gladly would, we had more money stil, to the end that I might both give large pay to as many as have need, and also by bountifull gifts grace and honour such as serve under me, according to their worthinesse. In these regards I say, desirous I am to be furnished with great store of treasure. And, albeit I make reckoning to stand in need, yet gladly doe I spare your monies whom I suppose now to be our friends: yet, of the Indian King I would willingly take the same, if he would part with it. As for the said messenger, unto whom I will and require you to allow guides for his conduct, and to be assistant when he is thither come, he shall speake in this wise, Cyrus hath sent me unto you o King of India, saying that he stands in need of more money: For that he expecteth another army from home out of Persia (and in very deed quoth he, so I doe.) If therefore you will send him as much money as you thinke good, he saith, that if God give him good successe, he will endeavour so to doe, as that you shall thinke you have done very well and wisely for your selfe, in gratifying him thus in this kind. This message shall my Agent deliver from me. Now, for those whom yee shall send, give them in charge and commission, what your selves shall thinke requisite. And if, quoth he, we may get money of him, we shall have the greater store by us to use. If not, we shall know that we are nothing beholden to him nor have any cause to thanke him, but may for ought that concerneth him, order all things to our owne behoufe. Thus said Cyrus, supposing that those Armenians and Chaldaes who were to goe this journey, would make such reports of him, as himselfe desired, that all the world should both speake and heare. And so for that time when they saw good, they dissolved this meeting at supper and went to bed. The day following Cyrus sent away the Messenger with those directions which he had delivered before. The King of Armenia likewise and the Chaldaes appointed such persons to accompanie him as they thought most meet to helpe forward the businesse which they had in commission, and also to give out of Cyrus such speeches as were befitting. After this, when Cyrus had finished the fortreffe and furnished it with garrison souldiours, as many as were sufficient, and with all things else necessarie, yea and left as Captaine over them a Median, (in preferring whom he thought to gratifie Cyaxares most) he departed; leading away with him that armie which he had brought thither; as also those forces which he received from the Armenian King, and together with them such as came from the Chaldaes, to the number of 4000. who of all others were reputed the best warriours. Now when he was come downe into

the parts inhabited, there was not an *Armenian*, man or woman that staid within doores, but they all went forth to meet him, rejoycing greatly at this peace: bringing with them and driving before them, what thing so ever any of them had worth presenting unto him. Neither was the King of *Armenia* herewith displeased; for that he thought *Cyrus* would take the more contentment, in being thus generally honoured of all. In the end came forth likewise his Queene, with her daughters and younger sonne. And beside other gifts, shee brought that gold also which before time *Cyrus* refused to take. All which when *Cyrus* saw, Yee shall never quoth he make me *Armenians*, for hire and reward sake to goe from place to place, and bestow my favours. And you Madame, goe your waies and keepe the money that you bring, to your selfe, and give it no more to the King your husband, for to bee buried in the ground: but rather, therewith set out your sonne right gallantly, and so send him forth to the wars. Of all the rest, for your selfe, your husband, your daughters and sonnes, have and hold so much, as by the enjoying thereof and adorning your selves therewith, you may lead a more deinty and pleasant life: and let it suffice, quoth he, for the bodies of the dead to be interred. This said, he rode away: whom there accompanied the King himselfe of *Armenia*, and all the people besides, calling him their bountifull benefactor, and a worthy good man. Thus they continued untill they had conducted him out of their countrey. The *Armenian* King then, sent unto him a greater armie, because he had now peace at home. Thus departed *Cyrus* mightily enriched, not onely by the present treasure that he had received, but also for that by his good deportment he had made way for much more whensoever he should need. And so for that time they pitched their tents in the confines.

The next morrow, he sent the armie, and part of the money to *Cyaxares*, (who according to his promise was not farre off.) But himselfe, with *Tigranes* and the Nobles of *Persia*, hunted wheresoever he could meet with game, and merrily followed his sports. Afterwards, being come into the *Medes* land, hee dealt money among his owne Centurions, so much as was thought sufficient for every one, that they also might have wherewith to honour and reward, those that served under them, as many as they admired for their valour. For this reckoning made he, that if each one performed his part praise-worthy, the whole body of the army likewise would prove right excellent. Furthermore, if himselfe saw any thing that might adorne the army, the same when he had once gotten it, hee would bestow upon the best worthy: For, this hee supposed, that what good thing and beautifull ornament soever the souldiours had, himselfe with all the same was likewise adorned. And at the very same time, when he distributed among them, such presents as he had received, in a frequent assembly of his Centurions,* Caporalls, and all those whom he best esteemed, he made a speech in this wise.

*or, File leaders

We seeme now my friends, to conceive a certaine joy, partly because wee have gotten some wealth: and in part for that we have, wherewith to adorne those we would; and whereby our selves may be honoured againe, according as each one of us is worthy advancement. But in any wise we must ever call to remembrance, what manner of feats they bee, which have procured these good things unto us. For if yee consider well, yee shall find, that yee have attained herunto, by watching when time required, by travaile and paines taking,

king, by celerity and expedition, and finally by giving no ground unto the enemies. It behooveth you therefore hereafter to be hardy and valiant men, setting this downe with your selves, that great pleasures and commodities both, cannot proceed but from obedience, constancie, labours and perils undertaken in time convenient. *Cyrus* now perceiving how fresh and able in bodie his souldiers were to endure warre-travailes; how resolute also and courageous in heart to despise their enemies: what skill beside each one had in every point belonging to their owne armes: Semblably, seeing them all well disposed and ready to obey their Rulers. In these respects, desirous he was even now to performe some of those exploits, which are usually enterprised against enemies: knowing, that many times by delays and putting off, Commaunders and Generals find some alteration even in brave projects and worthy designements. Furthermore, perceiving that many of his souldiers upon an ambitious humour, in their contentions where they strived to surpass, began to envie one another; for this cause also desirous he was with all speed to lead them forth into the enemies countrey, as knowing right well, that common daungers kindle mutuall love and affection, betwene fellow souldiers; in which case none of them will either envie others that are set out in bravest armour, or repine at them that be given to seeke after glory and honour: but rather such persons both praise and also embrace their like, as reputed them to be joynt labourers with them in procuring the common good. First and foremost therefore, hee harneisted his armie and marshalled it in as beautifull and excellent order as possibly he could, then, called her together the * Myriarches, the * Chiliarches, the Centiniers, the Caporalls likewise and pety Captaines of smaller bands; (for these were free and not enrolled in the ordinary lists of souldiers: and yet when it was required that the Generall should be obeyed or any charge given, no part of the armie for all that, was left ungoverned: but all matters else executed well enough by pety Captaines of 12. and 6. in a crew.) Now after these serviceable men of more were come together, *Cyrus* brought them into his Pavillion: and both shewed unto them, what things were well and in good order, as also instructed them how the severall forces and Companies of their Allies and Auxiliaries might be most firme and strong. And when he had so wrought, that even they also had a longing desire to be employed in some Action, they cared not how soone, thus he said unto them, Goe your waies now for this time unto your Companies and instruct every one your owne charge, as I have taught you, doing with all your best, to kindle in them all, a fervent desire to undertake this expedition: that with a cheerefull heart yee may every one set forward: and to morrow betimes shew your selves before *Cyaxares* at the Court gate. Then departed they, and did accordingly. The next morning by breake of day, those men of Action prest to performe their service, were ready at the Palace. *Cyrus* therefore being entred in with them to *Cyaxares*, began to speake in this manner.

* Colonels, or leaders of ten thousand.
* Commander of a thousand.

CHAP. VI.

The speech of Cyrus unto Cyaxares, about his expedition against the Assyrians.

I Am not ignorant deare Vnkle *Cyaxares* that the projects which I shall now deliver, have beene long since considered upon and approved by you no lesse than by us: but haply, abashed you are to utter the same, least if your selfe made mention of leading forth our armie, you might seeme weary of finding and maintaining us as you doe. Seeing therefore you keepe silence, I my selfe both for you and us will propound the businesse now in hand. For, we are all of this mind, seeing we be so well appointed, not to fight then, when as the enemy shall invade your land, nor to wait for his comming, sitting still as we doe in our friends country: but with all speed to make a rode into the territories of our enemies. For now, so long as we remaine in your land, much hurt we doe even against our wils unto many things of yours: but if we remoove into our enemies quarters, we shall worke them the like displeasure as willingly. Moreover, now are we kept at your great charges: but if wee warre abroad without your marches, we shall be victualled from out of our enemies countrey: Furthermore, were it so that some greater perill might beride us there than here, then peradventure the safest course were to bee chosen. But now the case is all one with them; whether wee waite here for them or set forward to meet them there. In like manner wee also shall be the same in fight, whether we receive them comming hither, or goe thither and give them battaile.

But in very truth the hearts of our souldiers we shall finde more courageous, if we invade our enemies and seeme not loth to affront them and looke them in the face. Semblably they will bee much more in feare of us, when they shall heare that we sit not still at home, as men smitten with dread of them, but upon intelligence of their comming, are ready to encounter them on the way for to joyne battaile with all speed, and not tarry untill our owne country be endamaged, but preventing their attempts, waste their land first: Certes, if we make them any whit more fearefull, or our selves bolder, I suppose it will bee to our great advantage. And by this meanes verily I make accompt, that our danger will be lesse, and our enemies hazard much greater. Moreover, my father was alwaies wont to say, you also to confesse, and all others to accord, that fields are fought and battailes tried, rather by the resolution of mens hearts, than the strength of their bodies. Thus verily said *Cyrus*, unto whom *Cyaxares* made this answer. But I would not have you *Cyrus* and the rest of the Persians once to suspect, that I thinke much to maintaine you with victuals: Yet am I also of this minde, that in every respect it will be more expedient for us, even now to invade our enemies land. Since then, quoth *Cyrus*, we concur in one opinion, let us joyntly trusse up bagge and baggage and so dislodge, and in case our sacrifices unto the Gods assent soone unto our desires, with all speed set forward. Hereupon, after warning given to packe up and to put themselves in readinesse, *Cyrus* sacrificed to Iupiter King, first: afterwards to the rest of the Gods: praying withall, that they would vouchsafe to be propitious and favourable guides unto the Armie, and shew themselves gracious Assistants, assured helpers

helpers and Associates, yea and Counsellors for good, in all their Affaires. He invocated likewise the tutelary powers, that inhabited and patronized the Median Land. Now when he had finished the sacrifices with lucky presages, and that the armie was wholly assembled together before him in the very marches, after tokens likewise of bird-flight, promising happy successe, he did set foot within the enemies country. And no sooner was hee entred the borders, but presently hee there procured the gracious favour of Dame *Tellus*, with Libations and liquid offerings. The Gods also and inhabitant Patrons of Assyria he pacified with solide hosts and sacrifices. Which complements done and ended, he sacrificed eft-soones to Iupiter, the Protectour of his owne native soile: and looke what other of the Gods soever came into his knowledge, he neglected them not.

CHAP. VII.

How Cyrus went to encampe neere unto the Assyrians, and prepared to give them battaile.

WHEN all these things were accomplished in good sort, the Infantry forthwith marched on and made no great journey but soone pitched their tents. Howbeit, having put forth the Cavallery to make incursions and to raunge abroad, they gate great pillage of all things. Then remooved they, and being now furnished with all provision necessary, and foraging the country still, they encamped and waited the enemies comming. Now, when noised it was that their army was on foot and within ten daies journey, *Cyrus* said, It is now high time *o Cyaxares* to put on, and to meet with them: And let us give no caule to be thought, either of our enemies or our owne men, to shrinke backe, and not to abide them, but rather shew our selves not unwilling to fight. When *Cyaxares* allowed well hereof, they marched on alwaies after, in battaile ray, going forward every day as farre as they thought good. As for their suppers they never tooke them but by day-light: and in the night they made no fires within the campe. Howbeit, before the campe they burnt fire, to the end that by the light thereof, they might see if any came by night towards them, and yet not be seene themselves. Many times also, to deceive the enemy they did set fires aburning behind the campe: whereby otherwhiles the enemies spies fell into the hands of their foremost escont-watch: For, by reason that the said fires were behind, they thought themselves had beene yet farre from the campe. Now the Assyrians with their Confederates and Allies, after that the Armies approached one the other, entrenched themselves, A thing that the Barbarian Kings use to do even at this day. For, when they pitch their tents, an easie matter it is for them to cast a trench about their campe, so many hands have they to set on worke. And, they know that a power of horsemen in the night is soone disordered, and so of litle or no service, especially if it consist of Barbarians: For, such use to have their horses tied by the feet at their mangers: And if any man should charge upon them, a labour it were by night to unloose the horses, a trouble to bridle them, a paine to saddle and trap them; much adoe also to bard them and doe on their harnois. Yea and when they are mounted on horsebacke, impossible it is by any meanes to ride them through

* About three miles and three quarters English.

through the campe. For all these causes, they also like as all other Barbarians enclosed these within certaine fortifications, thought they might being thus within the safeguard of a fenced place, fight when they list themselves, and not otherwise. Whiles they were thus busied, they approached one the other, and being about a * Parasang off, the Assyrians encamped thus as I said, in a place entrenched round about, howbeit open and exposed to the eye. But *Cyrus* pitched his tents, as much out of sight as possibly he could, as having of purpose sought out certaine villages, tofts and mounts, aforesaid his campe, thinking that all his warlike equipage suddenly presented, would be more terrible to his adversaries. And verily that night, after the sentinels set, as requisite it was, they betooke themselves on either side to rest. The day ensuing, the Assyrian King and *Craesus*, with all the other Commanders, kept their forces quiet within their Strength and rested still: But *Cyrus* and *Cyaxares* stood embattailed, ready to fight if the enemies came forward. But when it was for certaine knowne, that they would not that day issue forth without their rampier, nor intended to fight, *Cyaxares* calling for *Cyrus* and all the gallants and men of Action, spake unto them in this wise. My friends, I am of this minde, that thus well appointed as we are, we ought to march unto the assault of our enemies rampier, thereby to shew that we for our parts are willing to fight. For, if by this bravado, they will not come forth against us, our men shall be the better encouraged in giving the attempt: and our enemies upon the sight of our boldnesse and resolution more daunted. This was the advise of *Cyaxares*. But *Cyrus*, For the love of God, quoth he, *Cyaxares*, let us not doe so. For, if according to your minde wee shew our selves, and goe forward; our enemies will looke upon us now, with no feare at all, as we come upon them knowing themselves, as they doe, to be in a place of securitie so as they can receive no hurt: and more than that, when as we retire without effect, they est-soones seeing our forces far inferior to theirs, will despise the same, and to morrow fall forth with much more courage and resolution. Now for this present, knowing us as they doe, to be here; and yet not seeing us, beleieve me verily, they set not light by us, but must they doe and marvaile what we meane, neither cease they, I dare well say, to talke and discourse of us. But when they shall come forth first, then will it behoove us both to appeare in fight and at once to encounter and buckle with them, as having found them where heretofore we long desired. When *Cyrus* had thus said, both *Cyaxares* and the rest also agreed thereunto. Then therefore, having taken their suppers, set the watch and made fires accordingly before the same, they went to bed and slept.

CHAP. VIII.

The exhortation of Cyrus to his Cheiftaines, and the Peeres, to move them to advance with better courage to battaile.

* Honorable Gentlemen, called Honorati.

THE next day, early in the morning, *Cyrus*, with a Coronet upon his head, sacrificed: commanding likewise the * Peeres to weare Chaplets and to be present at the solemnitie of Sacrifices. When these Devotions were done and Sacrifice offered, he assembled them all together, and unto them made this speech. The Gods, my deere friends, as both Divinors say and I my selfe accord, fore-tell us that a battaile there will be; They also give

us

us victory, and in the Intrailes promise unto us safety. Now, to admonish you, in what sort ye should beare your selves in this affaire, abashed I am. For, I know, that in these points, yee are as skilfull and expert as my selfe, as who have studied, meditated and heard, yea and continually do heare these things as well as I: in so much as you by good right teach others the same. But if ye have not hitherto understood and learned so much, listen then to me. These here our Associates, whom we have newly taken unto us, and endeavour to make like unto our selves, we must put in minde, for what cause we have beene maintained by *Cyaxares*? what exercises wee have beene trained in, and to what purpose wee have called them hither? as also in what regard they have given it out, that right willingly they will enter into the Action with us, and try it out by dint of sword. This also yee ought to recall into their remembrance, that this is the very day, which will declare what rewards each one is worthy off. For, such things as men be late ere they learne, no mervaile it is, if some of them have need of one also to suggest and prompt unto them. Yea, a blessed turne it were, if men might become valiant, even by the instinct and provocation of others. And verily in so doing, yee shall give good proofe of your selves withall. For, he that is able in such a matter as this, to better others and make them more valiant, may without question be privy to himselfe, that he hath attained to the perfection of valour. Whereas, he who being able to enforme himselfe in these things, resteth therein, supposing it sufficient; and proceedeth no farther, is by good reason to hold himselfe but halfe perfect. And for this cause, I deliver not thus much to them, but charge you to declare the same, that they may endeavour to give you content. For, yee also are next conversant with them, every one in his owne particular. And this, quoth he, would I have you to know: that so long as ye shall be seene of them full of valour and resolution, yee shall become masters and teachers, both to them and also to many more, not in word, but in deed, for to be likewise valiant and courageous. At the last, he knit up his speech with bidding them to goe to dinner wearing guirlands on their heads: and after the complements of sacred libations performed, to repaire every man to their owne companies dight as they were with the same guirlands. When these were departed, he called unto him the * Leaders in the Reer, unto whom he used these words. My good friends, that are Persians, raunged yee also be in the number of the Peeres as selected Gentlemen, reputed as in other respects to parallel the very best, so for your age to excell them in wisdom. And verily, for this cause are yee in place no lesse honourable than that of the formost Commanders in the vaward. For, being in the rereward, by observing those that be hardy, and by encouraging them, yee may soone make them to be more valiant, and againe, if any one be faint-hearted, by noting likewise and marking him, yee will not cocker nor suffer such a one to continue so still. Moreover, expedient it is for you, if for any other whosoever, to gaine victory, as well in regard of your age as the massinesse and weight of your * habite. If they then, that are before in the vaward call upon you and command to follow, I would have you to obey them. And to the end that yee also may not be inferior to them in this behalfe, exhort them againe to lead and put forward with speed against the enemy. And now, quoth he, goe yee also to your dinners, and having dined, together with the rest in your guirlands, repaire unto your * companies.

* *Spang's quality*
upon a into the
day, brings
up.

* Or, armour

* Or, company

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CHAP.

CHAP. IX.

How the King of Assyria issued out of his campe to fight a field, and made a speech unto his soldiours. How Cyrus and they afterwards joynd battaile, wherein the Assyrians were discomfited.

THUS were the souldiers of *Cyrus* occupied; by which time the *Assyrians* having dined already, sallied boldly out of their campe, made a bravado, and with resolute hearts stood strongly appointed in battaile ray. The King himselfe in person, mounted in his chariot did put them in order, and withall in this manner exhorted them. Now is the time o yee *Assyrians* when yee must shew your valour: For, now are yee to fight for your lives, for the foyle wherein yee were borne, for the houses in which yee were fostered, for your wives and children, and for all the goods that yee have. If yee achieve the victorie, Lords yee shall be of all this as heretofore: but if ye be vanquished, wote well that yee must forgoe all, and leave the same to your enemies. Stand to it therefore and fight manfully, as becommeth those that affectionately do love victorie. For, meere folly it were, that such as desire victory should flie away and turne unto the view of their enemies the blind backe parts, such as be neither armed nor furnished with hands. And, a foole he is, who desirous to live, goes about to run away, as being assured that the winners are they who shall be safe, where as they that flie, shall sooner die than those that tarry by it. A foole also he is and no better who covering wealth, suffreth himselfe to be overcome. For, who knoweth not that the Conquerours save their owne goods, and besides the same, gaine also the goods of their enemies conquered? Whereas they that be subdued, shall at once lose both themselves, and all that they have. Whiles the *Assyrian* King was thus busied, *Cyaxares* sent some unto *Cyrus*, who said, That now the opportunity of time served to lead forward and to set upon the enemy. For, how ever few of them are issued forth without the trench, by that time quoth he that we be come unto them, they will be very many. Let us not stay therefore and wait untill they be more in number than we: but set forward whiles we thinke we may easily overmatch them. *Cyrus* answered, I would have you to understand o *Cyaxares*, that unlesse more than the halfe part of them be vanquished, they will give out, that we for feare of their multitude did charge but a few of them, and therefore they will not take themselves to be defeated: so that you must then fight a second field, wherein peradventure they will be better provided and use more policy than now they doe offering themselves to us: so, as that we may at our owne choise, fight with what number soever we will. The messengers when they heard this departed. Meane while, *Chrysantas* the *Persian* came, and certaine other of the Peeres and Gentlemen, bringing with them those that had runne from the enemies part unto them: Of whom *Cyrus* enquired, as meet it was, what his enemies were a doing? Who answered, That they were already come forth of the campe all armed, That the King himselfe being without, was setting them in array, and encouraging them ever as they issued forth with many words and those very forcible, as they affirmed, who heard him speake. Hereat *Chrysantas*, What and if

if quoth hee you also o *Cyrus* would draw your souldiers together while you have time and exhort them, should not you likewise make them more hardie? Tush, said *Cyrus*, let the perswasive orations of the *Assyrian* King my good *Chrysantas*, never trouble you: For, no exhortation will be so effectual, as to make men the very same day that they heare it, of cowards to be valiant: nor Archers, unlesse they had beforehand beene exercised in that feat: nor Darters, ne yet horsemen: nay it will not worke thus much, as to cause them to be able in body, for to endure paines taking, except they were trained before therein. But yet replied *Chrysantas*, it would suffice, if by your exhortation you could but make their hearts more courageous. Why! quoth *Cyrus*, is one dayes work, or one oration able, not onely to replenish the hearts of the hearers with modest shame, or reclaime them from things dishonest and unbecoming, but also to excite and stirre them up, for the love of praise and glory to determine for to undergoe all labour, and adventure all perils, and to grow unto this stedfast resolution, that better it is for men to fight valiantly and so to die, than to run away and save their lives? Also, to the imprinting, quoth he, of such thoughts in mens minds, and to retaine the same there firmly fixed, is it not behovefull, That first there were such positive lawes, by vertue whereof, for valiant men there should be provided a worshipfull and free life, but upon cowards might be imposed a base, grievous and unpleasant condition? Then, there ought to be Mr. I suppose, and Governors appointed beside, who may rightly instruct & accustom them to perform the same so long, untill this opinion be surely settled, namely to repute in very deed valiant and noble men happiest, and to thinke cowards and obscure persons of all others most miserable. For, in this wise ought they to be affected, who will shew, that discipline availeth more than the feare that ariseth from the enemies. But, if a man, when souldiours are going armed into the field (what time many of them forgoe and forget even their old lessons and principles) were able at the instant, with a subitary speech to make them brave and worthy warriours, certes, it were the easiest matter in the world, both to learne and also to teach the most excellent vertue of all others that belongeth to a man. And verily, for mine owne part, I would not beleieve, That even these here whom we have now with us, and have trained up and exercised, will constantly persevere and abide to the end, but that I see you present in place, both willing to give them good example how they ought to carry themselves, and able also to suggest unto them, that which haply they have forgotten. But as for those quoth he, my *Chrysantas*, who are altogether raw and untrained in vertue and prowesse, I would much marvaile if an oration with a goodly grace pronounced, could helpe them more to attaine unto valiantnesse, than a song sweetly chaunted, edifie those in the knowledge of musicke, that are altogether ignorant of that science. In this manner reasoned and discoursed they. By which time *Cyaxares* sent estoones unto *Cyrus*, charging him in plaine termes that he did amisse, to delay the time so long, and not with all expedition march against the enemies. Then *Cyrus* returned this answer unto his messengers: Let *Cyaxares* quoth he understand, That they are not come forth as many of them as should: And thus much tell him from me in the hearing of all. Neverthelesse, because it is his mind, I will anon set forward. Having thus said, and made his oraisons unto the Gods, he brought forth his forces. Now when he began to march still faster and faster than ordinarie, he led

the way himselfe and his souldiers followed not onely with an orderly pace in good array, as having through long exercise learned to keep order: but, also courageously and with resolution: For that, in a kind of emulation, they strove one to excell another, and had bodies withall well enured and hardned to travaile: as also, for that all those that went formost were no other than their very Captaines and Commaunders: yea and cheerefully beside, in regard of their skill and cunning: For, they knew and had learned long agoe, that it was the safest and easiest way, all at once directly to charge the enemies, especially if they be Archers, darters and horsemen. Whiles therefore they were yet without the daunger of shot, *Cyrus* gave this Motto for the signal of Battaille. *IVPITER AIDER And LEADER*, which having passed from one to another through the host and being returned again unto him, he began to sing a solemne *Hymne unto *CASTOR* and *POLLUX*: and all his souldiours with a devout mind and loud voice chaunted the same with him: For in such a case, as many as be * religiously given, stand lesse in feare of men. The said song being ended, The Peeres above-said march on, bravely together, with a lightsome countenance (as being well trained and taught) beholding one another, calling by name to their sidemen, and next followers, iterating full often these words. Now to it good friends. Goe to it now right valiant Knights: mightily encouraging each one his fellow to follow. Which they that came behind hearing, exhorted feebly the former to lead and goe before boldly. Thus the whole armie without, was replenished with forward alacrity, desirous of glory and renowne, full of strength, of confident boldnesse, of encouragement and exhortation, of stayed temperance and obedience, which I take to be the most terrible objects that can be presented to enemies. But, of the *Affyrians*, such as were ready to fight before the rampiers and in defence of their campe, when the *Persians* army once approached neere unto them, mounted their chariots, and retired themselves to their fellowes where they were thickest embattailed. As for their Archers, Darters and Slingers, they discharged from them their shot farre sooner, and before they could possibly reach unto their enemies. When the *Persians* now, by preassing forward, were come within the daunger of shot, *Cyrus* with a lowd voice cryed out. Now most brave and redouted Knights, Step some one quickly before, and shew proufe of his valour, and therewith encourage he the rest. These words uttered they also againe to the other. By occasion whereof, some upon a brave and courageous spirit, upon an ardent desire also and love to fight, began to make speed, whom the whole maine battaille followed with a running pace. *Cyrus* likewise himselfe, forgetting to keepe his ordinary march, ranne before crying out, Who followes, who? where is the valiant soldier that will fell and lay along the first man? Which others hearing, seconded him and held on the same note. Thus throughout the whole armie, as he began, the voice went, who will follow? who will play the dourty man! Well, in this manner gave the *Persians* the first onset and fiercely assailed the enemies. But they not able to abide the shooke and the open field, recoiled, and turned their backs, flying amaine unto their trench and rampier. The *Persians* pursuing them unto the very gates, whiles they thronged and thrust one another to get in, slew many of them. And looke who fell into the trenches, they leaped downe upon them and killed them outright both horse and man. For, some of the Chariots were forced

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in this their rout to fall downe into the ditches. Which when the *Medes* horsemen saw, they rode with full carrier against the enemies horsemen: who gave way to decline their violence. Whereupon began a great chace both of horse and men, together with much slaughter as well of the one as of the other. Those *Affyrians* which within the Munition stood upon the top of the rampier, had neither mind nor might, to shoot and dart at those, who made such carnage and havock: so terrible was the spectacle thereof and so limited were they with feare. Perceiving then soone after, that certaine *Persians* had broken through the gates and entries of their fortifications, they turned backe and fled from the said toppe of the rampier. The wives, as well of the *Affyrians* as of their auxiliary Associates, seeing this rout within the campe, skrieked out and ran up and downe all amazed: Some of them being mothers of children, others but younglings, tearing their side garments, and scratching themselves with their owne nailes, lamentably beseeching all those whom they met, not to flye and forsake them, but to defend their children and themselves. And herewith the KK. themselves with their trustiest guard about them, stood at the very gates, and climbing up to the top of the rampiers, partly in proper person fought, and in part exhorted others to doe the same. *Cyrus* after he understood what was done, fearing least by making an irruption and forcible entry, his men so few in number might be hurt of so many, sounded the retrait, commaunding them to retire, out of the arrow shot, and to obey. Then, and there, a man might have seene the noble Peeres, how excellently they had beene brought up in martiall discipline: For, streightwaies themselves obeyed, and gave charge to the rest, for to doe the like as quickly: and no sooner were they without the danger of shot, but they stood ranged in their places, more orderly than in any daunce or quire of Musicians, whiles every man knew perfectly where hee should be.

THE



THE FOURTH BOOKE.

CHAP. I.

How the King of Assyria died in fight: King Croesus and the Assyrians fled; and Cyrus purposed to follow in chase.

CYRUS having staid there long enough with his armie and made open shew, that ready they were to fight if any would issue forth, seeing none to come abroad, withdrew his power so farre as he thought good and there encamped; Now when he had set his Corps du guard, and sent out his espials before, himselfe having assembled his soldiers, in this manner spake unto them. My friends, yee that are Persians, First, the Gods above I laud and praise to my full power, like as I suppose yee all doe: For, achieved we have this day both victorie and safetie. In regard whereof bound we are to retribute gifts unto their Majesties, in token of thanks, even out of all that ever we have. And as for you, I cannot choose but commend you every one: For, looke what service there is exploited, the same hath bene performed to the honour of you all. But as concerning due recompense in particular, when I am certified by those, of whom meet it is I should enquire, of what desert every one is, I shall endeavour both in word and deed to conferre rewards upon each one respectively. And verily, as touching this Centurion here *Chrysantas*, who was next unto mee, I need not to learne of others, as knowing my selfe very well how hee hath borne himselfe: For, as in every point else hee hath done his devoyr, like as of you all I suppose no lesse: so when I had caused the retreat to bee sounded and called unto him by name, albeit hee had his sword up ready to smite his enemy, hee presently obeyed, and leaving that undone which hee went about, did as he was commanded: For, not onely retired he in person, but readily charged the rest to doe the same: in so much as he brought his owne company without daunger of the voley, ere our enemies wist that we gave ground at all, even before they could draw their bowes, or launce their javelins against us: and so he is both safe himselfe, and by his obedience hath saved his owne men also. As for others, quoth he, I see some in deed wounded, of whom when I have

have better considered what time they were hurt, I shall then deliver my doome. But *Chrysantas* being so brave a man of action, so wise withall, and sufficient as well to rule as to be ruled; him, I say, at this present I ordeine a Colonel over a thousand. And whensoever God shall give me a good hand againe, I will not then be forgetfull of him. And I would have you all, quoth he, to remember thus much and make use of this journey. For, whatsoever ere while ye have seene in this fight, never cease to thinke upon, that ye may alwaies judge within your selves, whether it is running away, or preesse rather, that saveth your lives? Also, whether they that fight willingly, be sooner freed from warre, or those who are unwilling? Likewise, what pleasure it is that victory bringeth. For none of these points may ye best determine, as having made prooffe and seene the experience, considering the service is so lately performed. And verily by continuall meditation hereof, yee shall prove the better. Now therefore, as religious, valiant, and temperate men, take your suppers. Offer sacred libations to the Gods, beginning with a triumphant * song, and withall have an eye and due regard to that which is commaunded. Thus said, he got up to horsebacke, and rode away untill he was come to *Cyaxares*: Where, after rejoycing with him as requisite it was, upon mutuall congratulation for their common victory: when he had seene how things went there and asked of him what need he had of his service, he rode backe from thence to his own armie. As for *Cyrus* and his souldiers, after they had supped and appointed a sufficient watch, they betooke themselves to rest.

But the Assyrians, whose Sovereine Commaunder was slaine and with him the very flowre and best of his souldiers, were all in great heavinesse yea and many of them by night slept away and fled out of the Camp. Which when *Croesus* and the rest of their Allies perceived, they sorrowed all very much (for every thing was dolorous) but this troubled them most in generall, that throughout the armie, all the prime company of those that should have bene their Leaders were out of heart, void of counsell and at their wits end. Whereupon in the night season they abandoned their tents and departed. When day appeared and discovered how naked of fighting men their Camp was: *Cyrus* presently advanced thither first with the Persians. Now, the enemies had left behind them, many Sheepe, many Kine and Oxen, and besides many waggons full of much treasure and goods. They then repaired thither all the Medes likewise, who were with *Cyaxares*, where they dined. Dinner being done, *Cyrus* called unto him his owne Centiniers, and unto them made this Oration. My souldiers, what benefits and how great, presented here unto us by the goodnesse of God seeme we to let slip out of our hands? For now, your owne selves see, that the enemies for feare of us be fled. And if they, being fortified strongly within their hold have quit the same, and are runne away, how may any man imagine, that they will stand to it, if they see us on even ground in the plaine field? Also, they that durst not hold out when they had no experience of our valour; how shall they be able now to abide us, defeated as they are already and having suffered so many displeasures at our hands? And how shall their greatest cowards be willing to fight with us, whose most valiant men lye slaine upon the ground before us? Hereat, said one of the Company, why then doe we not with all speed pursue them, seeing so great availes comming toward us so evidently? Because, quoth *Cyrus*, we want good horses: whereas the very best of our enemies

enemies, and such, as most fit it were now, either to kill or to take prisoners, hie them homeward apace well mounted on good courfers? And those verily by Gods helpe, able were we to put to flight, but in following the chace, shall never overtake. Why then, say they, goe you not to *Cyaxares*, and impart so much unto him? Say you so? quoth he, Then follow mee all, that he may know, yee are generally of this minde. So they all both followed *Cyrus*, and also declared what they thought meet as touching the matter they required. *Cyaxares*, partly for that they made the motion first, somewhat envied them: and partly because he thought he should doe well for himselfe, if he did not enter into daunger a second time (for surely he gave himselfe to joy and mirth, and saw many of the Medes doe the same) answered in this manner.

CHAP. II.

The opinion of Cyaxares, to divert Cyrus from following the traine of his victorie.

I Know nephew *Cyrus* both by report, and also by that which I have seene my selfe, that yee Persians of all other men study most, not to set your minds upon any pleasure unfatiably. But verily, for mine own part, I thinke it much more behoovefull, in the greatest pleasure to be continent and hold a meane. And what is it, that presenteth greater contentment to men, than good successe, which at this time is false unto us? If we therefore being now in happy case, can soberly and wisely keepe the same, we may perhaps live unto our old age in felicitie without all daunger. But if wee are never satisfied therewith, pursuing still one good fortune in the necke of another: take heed, least that befall unto us, which, they say, many navigatours have found at sea; who meeting sometime with a good gale of wind and fortunate voyage, would never make an end of sayling, untill they were cast away and so perished. Semblably, many men, (by report) having obtained one victory, by coveting to winne another, have lost the former. For, truly if our enemies who are fled, were fewer in number than we, it might peradventure be safe for us to pursue them being so few. But now, consider with how small a troupe of them wee all fought, when we gained the upper hand? The rest were not at the battaile nor stricke one stroke: whom if we force not to draw sword, they not knowing us nor themselves, for want of skill and for cowardise will be glad to escape and begone: But if they perceive once, that they shall be in as great jeopardie by running away, as by tarrying still, and have no hope of safety but in their swords point, beware we urge them not even against their owne wils and purpose, to beare themselves like valiant men. For, this you must know, that you are not so desirous to take their wives and children prisoners as they be to save them. Consider also, that wild swine when they are espied by the hunter run away, (many though they be in number) with their young pigs: but if a man hunt or chace any of their young ones, they will flye no longer, no though there be but one of them and no more, but assaile him that goeth about to catch the same. And verily, the enemies at this time beeing enclosed within their strength, give us leave to skirmish with as many of them as we thought good our selves: but in case wee joyne battaile with them in the broad and open plaine,

plaine, when they shall learne, divided apart as erewhile, some to confront us, others to flanke us on the one side and the other, and some againe to set upon us behind in the taylor: See then whether every one of us have not need both of many eyes, and also of as many hands? Furthermore, I would not wish, quoth he, for my part, seeing as I doe the Medes solacing themselves in myrth, to withdraw them from their delights, and force them to hazard their lives in a doubtfull piece of service.

CHAP. III.

How Cyrus obtained of Cyaxares part of the Medes forces: and with them and the Hyrcanians together that yielded unto him, pursued the Assyrians in their flight.

Vpon this speech *Cyrus* briefly replied: You shalt not need, [good Vnkle] to compell any man: onely let me have them who will follow me as voluntaries, and peradventure we shall returne, bringing unto you and to every one of these your friends, that which will give you all good contentment. Follow we will not in chace the maine multitude of our enemies (for how possibly should we encompassse and take them?) but if we may light upon any piece of their armie dismembred from the rest, or upon a skirt and remnant thereof, we shall fetch it in and bring the same unto you. Moreover, thinke this, quoth he, that we at your request are come a great journey, and all to gratifie and doe you pleasure; You therefore in all equity are to require us in the like: that we also may in some sort make up our owne mouthes, and so returne home with good pillage; and not depend all of us, upon your pay and treasure. Then said *Cyaxares*, If any one will of his owne accord beare you company, I would acknowledge my selfe beholden also unto you. Send therefore, quoth *Cyrus*, with me one of these here who deserveth to be trusted most, that he may declare unto the Medes from you, what you commaund. Goe to, said *Cyaxares*, take of all these any one, whom you will chuse. Now, it hapned that the Median Gentleman was there present, who in times past had claimed kinred of *Cyrus* and gotten so many kisses of him. Then *Cyrus* forthwith, This man here, quoth he, without more adoe shall serve my turne. Content said *Cyaxares*, let him wait upon you: and withall, he charged the party, to deliver thus much in his name, That whosoever would, might goe with *Cyrus*. Thus *Cyrus* taking the man with him, went out: and when he was gone forth, he presently said unto him: Now verily shall you make knowne whether you spake truth or no, when you said you tooke much pleasure in beholding me. Say you so? quoth the Median, Then will I never forsake you. And are you willing said *Cyrus* to impart as much to others likewise? Then the man bound it with an oath and said yea by *Jupiter* that I will: and bring it so about in the end, that even you shall be as willing to looke upon me also. Then being thus sent from *Cyaxares*, as he declared otherwise right cheerefully this errand to the Medes, so he added this moreover, that he would never depart from so noble, so excellent, so goodly a person, and that which passed all the rest, descended from the race of the Gods.

Whiles *Cyrus* was busie about these affaires, there arrived, as it were by the

providence of God, certaine Embassadors from the *Hyrcanians*. These *Hyrcanians* border upon the *Assyrians*. A nation verily nothing populous (which is the reason that subject they were unto the *Assyrians*) howbeit, reputed then, (as they are no lesse at this day,) good horsemen. In which regard also the *Assyrians* employed them, as the *Lacedemonians* did the *Scyrites*, making no spare of them, but putting them to all paines taking and adventures. And at this very time, they had charged them to keepe the Reare (and in number they were about a thousand horse) to the end that if any damage hapned behind, they first, should undergoe it before themselves. These *Hyrcanians*, because they were to march himmost, had their waggons also and their families behind all the rest. For, the nations of Asia, the most part, in all their expeditions, use to goe to warre with their whole households. And in this manner served the *Hyrcanians* at that time. Who now considering well with themselves, what hard and servile warfare they were put to under the *Assyrians*: also that now their Sovereaine Lord being slaine, they were all foyled and discomfited, their whole armie in great feare, their Associates out of heart, ready to faint and forsake them; casting, I say, these things in their minds, they thought they had a fit time and opportunitie offered to revolt, if together with them *Cyrus* and his forces would make head afresh and set upon them. Hereupon they dispatched their messengers unto *Cyrus*. For, now by reason of this battaile, his name was up and his fame much encreased. These that were sent, related unto *Cyrus* what just cause they had to hate the *Assyrians*: if therefore at this time he were disposed, to make an invasion they would become both Associates, and leade the vaward also in this journey. Withall, they recounted unto him, in what state the enemies stood, the rather to incite him thereby to take this expedition in hand. Then *Cyrus* questioned with them in this sort: Thinke yee, quoth he, that we shall be able yet to overtake them, before they put themselves into their strong holds? For we take this for a great infortunite of ours, that they have so secretly in the night escaped from us. This spake he because he would have them to conceive an excellent opinion of him. Who answered, That early the next morning they might reach them, if they made speed and went lightly appointed. For, by reason, say they, of their great multitude, and heavy carriages, they march but slowly: and besides, for that they sate up and watched all night before, they had now rid but small ground forward, and pitched their tents betimes. Then replied *Cyrus*, Can ye put in any pledge for our assurance, that yee speake the truth? Wee will, say they, forthwith ride away, and even this night bring hostages with us for your better securitie. Onely doe you assure us in the name of God, and give us your right hand, that we may make report to others, what wee have received from you. Then hee faithfully promised them, that if they performed *bona fide*, what they had said, he would use them as his trusty and assured friends: neither would he ranke them inferiour in place either to the Persians or to the Medes. And even at this very day, a man shall see the *Hyrcanians* put in trust and bearing office of state, as well as Persians or Medes, such as are thought of best worth. After they had supped, *Cyrus* led forth his armie before day light was gone, and commaunded those *Hyrcanians* to give attendance there and to march onward together with him. As for the Persians, they all in generall, as requisite it was, speedily came forth, and *Tigranes* also with his owne Regiment. Of the Medes, some entred this journey,

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for that having beene children when *Cyrus* was a child, were now become his friends: others, because they had beene his companions in hunting, and were much delighted in his good behaviour: some againe in token of thankfulness unto him because he seemed to have delivered them out of great feare: others also upon good hopes, that seeing hee bare himselfe so valiantly, hee would prove afterwards a fortunate, and mightie Prince. There were besides divers of them willing now to doe him some reciprocall pleasure and service for the good turnes which hee had procured unto any whiles hee was brought up among the Medes. And verily, (as he was of a kinde and courteous nature), he had procured for a number of them at his Grandfathers hands many favours. Last of all, a great sort of them, after they had seene the *Hyrcanians* and heard a rumour spread abroad, that they would be their Leaders to bring them unto great wealth, went forth for to get somewhat. Thus the Medes in manner all, followed him: unless they were such as hapned to be of the Domestickall traine of *Cyaxares*: For, these onely remained, together with those that were their vassals and followers. As for all the rest, full gladly and cheerefully, they did put themselves forward in this journey, not I say as men constrained, but as meere voluntaries, and who to gratifie him, of their owne accord went forth. When they were now abroad upon the way, first hee commeth out unto the Medes, whom he praised: and prayed withall, *Imprimis*, that the Gods would vouchsafe to be propitious guides both to them and his. *Item*, To graunt him such favour as to bee able to render unto them condigne recompense for this their affectionate love unto him. In conclusion, hee gave order, that the footmen should lead the march: and then he commaunded the horsemen to follow. Moreover, if in any place they rested or stayed in their journey, he charged that some should ride unto him, to know from time to time what was expedient to be done. After this, he willed the said *Hyrcanians* to lead formost. Who asked him in this manner, Why? Sir, tarry not you and expect untill wee bring our hostages: that you also, having taken pledges of us for the better securitie of our troth, may then set forward? And he, by report, made this answer. Even, for that I consider, we doe all carry the assurance of our faith, no otherwise than in our hands and hearts. For, at this point and thus provided seeme wee to be, that if yee be true of your word unto us, we have sufficient power and meanes to doe you good: but if yee be false and deceive us, we take our selves to be in that state, as we need not be in subjection unto you, but yee rather (if the Gods will) shall be thrall unto us and at our devotion. And verily, quoth he, yee *Hyrcanians*, because yee say, your countrymen use to march himmost, therefore when ye see them once, give us knowledge that they be of your nation, to the end wee may spare them. The *Hyrcanians* hearing this, led the way as he commaunded: and withall admired his princely heart and magnanimitie. Neither stood they any more in feare of the *Assyrians* or of the *Lydians* or yet of any other their Allies and Confederates. And as for *Cyrus* himselfe, he supposed, there lay matter of no small moment every way in them, were they present with him or were they absent. Now as they marched and night drew on, reported it is, that a cleere light shining from heaven, appeared evidently unto *Cyrus* and his host, in so much as they all conceived a reverent feare of the Divine power, and a confident boldnesse besides against the enemies: and, for that they were lightly appointed and went apace, by good

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reason they made, that night, a great journey, and by breake of day in the very twy-light, approached neere unto the Hyrcanians maine regiment. Which when the messengers above-said perceived, they signified unto *Cyrus* that those were their countymen: And hereof, said they, have we sure intelligence, as well by their marching himmost, as by the number of fires which they make. Whereupon hee sent one of these two unto them, commaunding him in his name to deliver this message: That if they were his friends, they should with all speed come and meet him holding up their hands aloft. Some likewise of his owne men he sent with him, whom he commaunded to say unto the Hyrcanians, That as his men should see them comming towards him, so they also would doe the like againe. Thus, one of the messengers tarried still with *Cyrus*, and the other rode forth to the Hyrcanians. During the time that *Cyrus* waited to see what the Hyrcanians would doe, he caused his armie to stay the march. Then the Chieftaines of the Medes together with *Tigranes* galloped hard unto him, demanding what they were to doe: unto whom he made answere, This troupe next unto us is the regiment of the Hyrcanians: unto whom one of their messengers, accompanied with some few of our men is gone for to signifie unto them, that if they meane to be friends, they should meet us bearing up all of them their right hands. Wherefore, if they so doe, receive them yee, every one in his place friendly giving them your right hands, and bid them be of good cheere. But if they either take weapon in hand or goe about to flie, doe your best, quoth he, to dispatch them at first, so as not one of them remaine alive. These were the directions of *Cyrus*. Meane-while the Hyrcanians, having heard what the messengers said, were exceeding glad, and quickly mounting on horsebacke repaired toward them holding up their hands as they had warning so to doe. Semblably the Medes and Persians did put forth their hands, welcomed them and bade them take a good heart. Then *Cyrus*, Wee for our parts, quoth he, beleeve now and trust you Hyrcanians: and even so ought yee to be affected to us ward. But first of all, Tell us this, How farre hence is the place where the principall rulers and puissance of our enemies maine armie are? They answere, somewhat above a Parasang.

CHAP. IIII.

The exhortation of Cyrus to his whole Armie, inciting them to follow the chace of his enemies, with the Cavallery of the Medes.

WHich when *Cyrus* heard, Goe to then, my deere friends, quoth he, *Persians, Medes, and yee Hyrcanians*, (for now speake I to you as unto Allies and partners with us.) Now ought we to know for certaine in what state we stand: namely, that if we now become faint hearted and demeane our selves cowardly, we shall incurre the most grievous calamities that be. For, our enemies know full well, wherefore we are come: but if we shall fiercely set upon our enemies and give the charge with courage and manly resolution, yee shall see them soone like unto fugitive slaves, that are found out and apprehended againe, some to court us in humble and suppliant manner crying us mercy, others to take them to their heeles: some againe so maskared, as they

they will not be able so much as to thinke either of the one or the other. For, as men once discomfited, they will stare and looke upon us: and suspecting nothing lesse, than that we are comming, they being neither set embattailed nor provided to fight, will be surprised. If therefore we desire to sit at supper feeding merrily, to passe the night sleeping quietly, and in a word, hereafter to live pleasantly: let us give them no respite, either to consult or prepare any good thing for themselves, no nor so much as to know at all that we be men: but thinke onely, that nought else is come among them but bucklers, courtillaxes, glaives, browne-bills and bloody wounds. And yee *Hyrcanians*, quoth he, step forward upon them, and make way before us, that by the sight of your armour, we may be in covert and unseene as long as possible it is. But, when I am come close to the enemies armie, leave with me * every of you a corner of horsemen, to use as need requireth so long as I abide here with the armie. And such of you as are Commanders, chiefe-Officers and of the elder sort, see you ride close in a thicke Squadron together, when yee charge them, if yee be wise: least haply yee light upon their massive troupes, and so be borne downe by violence. But, suffer the younger gallants to follow the chace, and let them have the killing of the enemies. For, this is the safest way now, that we leave as few of our enemies alive as may be. And if it come to passe (as it hapneth to many winners) that we quite overthrow their fortunes, and breake their backs for ever, take heed we must, that we fall not to pillage. For, he that so doth, is no more a valiant souldier, but a base souldiers page, and such an one, any man that will may use as his slave. This also ought we to know, that nothing is more gainefull than victory. For, the victour presently carrieth all away with him at once, men, women, money and goods, yea and the whole countrey withall. Furthermore, this one thing would be thought upon especially: How we may hold and reteine victorie. * For, in it even the rifter and spoyler himselfe is comprised. To conclude, remember this among the rest, in your chace, that yee returne to mee while it is day-light. For, bee it once darke, wee will receive none.

Cyrus having thus said, sent every man to his owne * companie; commaunding them withall, that when they were thither come, each one should signifie as much to their Decurions. For, seeing that these Decurions stood in the Front, they might easily heare: who likewise were bidden every one to intimate as much unto their severall Denaries under their charge. Thus the *Hyrcanians* led the Vaward. *Cyrus* with the *Persians* conducted the maine battaile in the mids, and so marched. As for the Horsemen, he marshalled them as meet it was, on both sides like wings.

* Armenians,
Medes, and
Hyrcanian.

* *Cyrus* hath
a little
more
to say.

* or Comrades

CHAP. V.

How Cyrus defeated the Assyrians againe, and tooke prisoners, Kings, Lords and other souldiours a great number. The order that he gave, how so bee provided presently of victuals without confusion and trouble.

WHen it was day light, the enemies, some wondred and were astonished at these occurrences: others perceived at the first what the matter was: some told it as newes: others cryed out: some unloosed their horses: others fell to trusse up bag and baggage, some flung armour and weapons from of their beasts backs: others did on their harnois: some leapt on horsebacke, others bridled them: some mounted their wives and women into wagons: others caught up their things of greatest price to save them: some againe were taken in the manner as they were hiding the same in the ground: but the most part tooke their heeles. And we must thinke, that many and sundry things they did, save this onely, that there was not one of them fought, but perished without fight. *Cræsus* the *Lydian* King had sent away before in the night (for that it was the hore summer season) his wives in Carroches, that during the coole aire, they might travaile more easily: and himselfe followed hard after, with his horsemen. Likewise did, by report, the *Phrygian* Potentate who ruled that *Phrygia* which lieth upon *Helleſpont*. But when they understood by those that fled and overtooke them, how the world went, themselves fled also as fast as ever they could. The *KK.* of the *Cappadocians* and *Arabians*, who were next hand and made some resistance, unarmed and without their curaces, the *Hircanians* put to the sword. The most part of those that lost their lives were *Assyrians* and *Arabians*. For, being within their owne land, they made slowest haste, and went least forward. Whiles the *Medes* and *Hircanians* made havocke and execution (as it was no other like) following the chace as they did and having still the upper hand, *Cyrus* commaunded those Cornets of horsemen which were left with him, to ride about the Campe: and whomsoever they saw going forth armed, to kill them outright: but to those who stayed within, he made proclamation, That what souldiours so ever of the enemies armie, were either Horsemen, Targuatiors or Archers, they should trusse up their armour and bring it forth, leaving their horses still at their Pavilions. But as many as did not this, they should forthwith lose their heads.

Meane while with their arming swords ready drawne, they stood in order of battaile round about the tents. They therefore that had armour, brought it forth and flung the same from them into one place where *Cyrus* had appointed, which they set on fire and burnt, who had commandement from him so to doe. *Cyrus* then, considering, that thither they were come unprovided altogether of meat and drinke, without which impossible it is, that either an expedition should hold out or any other feat of armes be exploited: and casting about, how hee might most speedily and in the best sort be therewith furnished; thought withall, how necessary it is for all those that undertake warfare, to have some one man, who should take charge of Pavilion and lodging, yea and purvey victuals ready for souldiers against their entrie into the Campe. Knowing therefore that

that by all likelihood such as these, at this present especially might be found in the * Campe, for that now they would be busied in providing necessities; hee commaunded by proclamation all those * Campe-officers to shew themselves: and if any such minister were wanting, the most auncient in every tent to come forth and appeare: and herein not to faile nor disobey at their utmost peril. They seeing their Lords and Masters to yeeld obedience, forthwith themselves obeyed also. When they were come in place, First hee commaunded them to sit downe, who had in their tents more provision of victuall then would serve for two moneths. After he had seene them, he bad those likewise to sit, who had one moneths victuall: and then, all in manner sat them downe. Now when he had learned thus much, he spake unto them in this manner. Goe to then, good fellowes, quoth he, whosoever of you doe hate miseries, and desire to have any good at our hands; looke to it with all diligence that there bee in every tent, double so much victualls as well meats as drinks provided, both for master and man, for Captaine likewise and souldiours, as yee were wont daily to provide. See also, that all other things be ready prepared, which may set out and furnish a feast: For, there will be here anon those, who after they have gotten the upper hand of their enemies, will thinke it meet that they have all necessities plentifully and to the full. Know yee therefore, that it will bee for your owne good, if yee entertaine them so, as they have no cause to complaine. When they heard this, they performed diligently what they were enjoyned to doe. Then *Cyrus* called together his owne Centurions againe and made such an oration as this unto them.

CHAP. VI.

How Cyrus communed with his Centiniers, perswading them to sobriety, and to stay for their fellowes who were in the pursuite: and how they raised a great booty of men, women, and goods.

WEE are not ignorant, goods Friends, that you may now if yee will take your dinners before our Associates that are absent, yea and enjoy those meats and drinks, which are right exquisitely provided. But I am not perswaded, that this dinner and refection of ours, will profit us more, than if it may appeare, that we are carefull of our fellowes and confederates: neither can all this good cheere make us so much the stronger, as this one thing would doe, to wit, if we might be able to cause our Allies to be forward in ayding us. If therefore, we should seeme so to vilipend those who now follow the chace and execution of our enemies, fighting still with them that make head, as that before we know how they speed, we should dine and make merry, I feare me, as we shall be noted openly for lewd persons, so wee shall weaken our selves, when we misse their aide. But to have such a care of those that take paines and expose themselves unto daungers, as that when upon their entry into the Campe, they may finde food ready and all things necessary: This say I, were a feast alone, and would make us much more jocund and joviall, than if we went by and by to fill and pamper our bellies. Consider furthermore, quoth he, that although it stood us not upon, in modestie to have any

* Of the Enemies.
* Of, Purveyours.

any regard at all of them, yet ought we not at any time, to give our selves to belly cheere and drunkenesse. For, as yet we have not fully atchieved those exploits which we enterprised, but all things now are come to the very pitch and doubtfull point which requireth carefull diligence. For, we have in the campe enemies in number farre more than we be our selves, and those loose, and at liberty, whom peradventure it were fit to be guarded surely still: yea and care would be had, that there be such as may purvey us necessaries. Moreover, our horsemen are away, who verily disquiet our minds and make us to muse where they be: and when they are returned, whether they will stay with us or no: therefore, in mine opinion, such meat and drinke we are at this time to take and stay our stomachs with, as a man may thinke most meete and expedient, thereby neither to be full of drowsie sleepe, nor surprised with inconsiderate folly. I wore well likewise, that much treasure there is and other goods in the camp: of which I know it is in our power to convert to our proper use as much as we list, how ever the same be common, as well to those who were with us at the winning thereof as to our selves. But I doe not thinke, it would turne more to our gaine, for to feize the said goods into our owne hands, than if we shew our selves true and just unto them, and in so doing purchase thus much, as that they shall be more fast and assured friends unto us than now they are. In these respects therefore, I thinke it good to commit the dispose and distribution of these monies and goods, to the *Medes*, *Hyrcanians*, and *Tigranes* at their returne: and say they deale the lesse part among us, yet to reckon even it our gain & advantage. For, by reason of lucre growing to them ward, more willing they will be to remaine with us. As for our selves, if at this time we should regard our owne commodity before theirs, verily it would gaine us wealth to last but a small while. But to let this pillage goe by, and in lieu thereof to have and hold such things, whereof riches doth arise, this is it in my judgement, which may yeeld both to us and to all ours, more durable and perpetuall wealth. For this cause also, quoth he, I suppose when we are at home in our owne country, we doe inure our selves to master and keepe downe our bellies: to forbear likewise unlawfull and unreasonable games: that when need requires, we might use the same to our weale and commodity. And verily, where we may shew our institution and bringing up in greater matters, than these now presented unto us, I cannot see. And herewith made *Cyrus* an end of his speech. This advise of his, *Hystaspes* a *Persian* and one of the above-named Peeres approved, and said as followeth. An indignity and shame it were o *Cyrus*: if we many times in hunting should continue without meat and all for to take some wild beast, and the same peradventure but little worth: and now when we are in the pursuite of a world of wealth, we be our owne hinderance by those things that rule lewd men, and are subject to the good: so as wee should not seeme to performe what we ought and besitteth us best to doe. Thus agreed *Hystaspes* with the opinion of *Cyrus*, and all the rest allowed thereof. Goe to then said *Cyrus*, Since we concur in one and the same mind, Send every Caporall out of his owne band five of the tallest and best men to goe round about, and as many as they see busie in purviante of necessaries, to command them; but whomsoever they perceive slacke in this behalfe, against them to proceed with more severity, than if they were their very masters. And thus verily did *Cyrus* and those with him. As for the *Medes*, some of them who overtooke certaine waines which

which had gone before, and turned them backe, brought them full loden with such commodities as the armie had need of. Others tooke and brought away with them * Chariots and Carroches, wherein were passing faire women: partly lawfull wives and in part * concubines, such as for their singular beauty were carried about and went with the Campe. For, the manner is of all the nations in Asia, even at this day whensoever they make any warlike expedition, to take with them along, the most precious things they have: saying, That they are the more eger of fight, when their most leife and dearest jewels are about them. For, there is a certaine necessitie imposed upon them, manfully to protect and defend the same, and even so in very deed perhaps it is: or peradventure thus they doe, to satisfie their lusts and pleasures. Now *Cyrus*, when hee saw what feats the *Medes* and *Hyrcanians* had exploited, check'd, as it were, and rebuked himselfe and his whole traine: in that others at this time seemed to outgoe them in valour, and to winne somewhat: whiles he and those about him sit still in a place farre remote from performing good service, doing just nothing. And in truth, they that came away with this said bootie, had no sooner shewed unto *Cyrus* what they brought, but they rode forth eftsoones, to pursue the rest of the enemies: For so said they, we have expresse commaundement from our Provosts and Rulers. *Cyrus* albeit he was stung herewith, yet bestowed hee this bootie safe, and laid it up every thing in due place. Then assembled he once againe his Centiniers; and standing so as he might be heard whatsoever he spake, made this oration unto them.

CHAP. VII.

Cyrus consulteth with his Centiniers, about mounting footmen on horsebacke: and erecting a Persian Cavallerie, with the horses taken from the enemy in the warres.

MY good friends, Wee all, I suppose, doe know, that if we may achieve those matters, which fortune at this time presenteth unto us: as, there shall accrue much profit unto the *Persians* all in common: so the greatest part of good right will be ours, by whose travaile the service is done. But, how we should be Lords thereof, being not of sufficient strength to enjoy and hold the same, unlesse we have a *Persian Cavallerie* of our owne, truly I cannot yet see. For, consider I pray you with mee, that wee *Persians* are furnished with those weapons, wherewith we may seeme to foyle and discomfort our enemies at close fight: but when wee have once routed them, what *Horsemen*, what *Archers*, what *Targuaters*, or what *Darters*, can we either take prisoners or kill as they flie, wanting horses as we doe? And why should either *Archers*, or *Darters*, or *Horsemen*, be affraid to assaile us and worke us mischief, so long as they know for certeine, that they stand in no daunger to receive hurt from us, no more than from the very trees that grow fast in the ground? Which being so, is it not evident, that those men of armes who now assist us, doe thinke that all these preies which now are taken, be no lesse their owne than ours? yea and perhaps more too, so helpe me *Jupiter*. Thus therefore stands the case now, and it cannot otherwise be: But if wee may provide our selves of a *Cavallerie*, out of our owne nation, not inferiour to this of theirs,

is it not very apparant unto you all, that we shall be able to doe as much against our enemies without them as now we doe with them? and besides, finde even them more modest in their carriage and respective towards us? So that wee shall need the lesse to care whether they will stay with us, or bee gone, seeing that without their helpe we shall be sufficient of our selves. Well, Let this goe by: For I thinke no man will gaine say this opinion, but that it is every way and simply better, for the Persians to have Horsemen of their owne. But haply yee thinke with your selves, How this may be brought about? If then, we desire to set up a Cavallery, let us take into our consideration what we have toward it, and what we want? Horses we have these here, in number many, taken already in the Campe, bridles we have for to rule and keepe them in; with other things besides meet for those to occupie, that have horses. We have moreover all that a man of Armes needeth to use: For defensive armour, brestplates to protect our bodies: For offensive weapons, Darts and Javelins which wee may launce from us, or keepe still in our hands as we please. What lacke wee then? Belike, men we have need of: but of them we are best sped. For, nothing is so much our owne, as we our selves be ours. But peradventure, some man will say, we are not skilfull in horsemanship. Neither was there, I assure you, any one of them cunning in that which now they can skill of, before hee was taught the feat of it. And haply another will object and say, that they learned it when they were young children. But I pray you, good Sir, Whether are children more apt and of better capacitie, to learne such things as are told and shewed unto them, than men growne? or whether when they have learned them, are childrens bodies or mens, more able to put the same in practise? Now, for our selves wee have such opportunitie to learne, as neither children nor any other men have so much. For, wee shall not need to be taught the feat of shooting, as children are; considering that we know it already: nor the sleight of darting; for wee can doe it well enough. Nor is it with us as with other men: who are, some, troubled about tillage and husbandry: others hindered by trades, arts, and occupations: and some againe letted with domesticall affaires: Whereas wee, are not onely induced by time and leisure, to manage martiall feats, but also driven thereto upon necessitie. Moreover, it is not in this, as in many other warlike points, which may well be profitable, but yet are difficile and hard. For, is it not more easie and pleasant to ride our journeys, then to goe them on foot? When there is required expedition and speed, is it not a great pleasure, to be straightwaies with a mans friend? yea and in the pursuit of man or beast, quickly if need requires, to outstrip and intercept them? Is not this also very handsome and convenient, that what armour soever is to be worne or weapon borne, a mans horse should carry both it and him? For, truly it is all one to weare, and to beare the same. Now for that, which we may seeme to feare most, namely, least if wee be put of necessitie, to try the fortune of a battaile on horsebacke, before wee have attained to the exquisite skill of riding, wee prove neither good footmen nor sufficient horsemen: This is not so hard a matter but it may be well avoided. For, when and wheresoever we list, we may sone alight and fight on foot: neither shall we in learning to ride, forget our footmanship or the service thereto belonging. Thus spake Cyrus: and *Chrysanus* seconding his speech, delivered his mind after this sort.

CHAP. VIII.

How Cyrus by the counsell and advise of his most politick Captaines, ordeined in his armie, a troupe of Horsemen, serving upon the Assyrians horses: and intended to set at large all his prisoners.

TRULY for mine owne part, quoth he, so desirous I am to learne the feat of riding, that were I once a horseman, I would thinke that ever after I had wings and flew. For now, being as I am, it would content me passing well, if striving a-vie with any man to run a race on even ground, I could but get afore him by the head, and if seeing a wild beast running by me, I might so aime mine arrow or levell my dart as to strike and hit him, before he be gotten a great way off. But were I set once on horsebacke, I should be able to kill a man, so farre off as I could see him, and in chasing of wild beasts, I would not doubt to confront and kill some at hand, to strike others also aloofe with my javelin, as if they stood still. For, although man and beast both of them run swiftly, yet drawing nigh together, they seeme as though they stood. And verily meethinks of all living creatures I can admire most and wish to resemble the Hippocentaures, if ever any such were; as who in fore-cast, used mens prudence in managing that which was to be done, their hands: in taking that which fled, and in overthrowing whatsoever stayed and stood still, the swiftnesse and strength of an horse. Therefore, if I were an horseman, I would I row be furnished with all these together. For, having humane reason and understanding of mine owne, I mought bee able to foresee all: in my hands I should be able to beare and wield my weapons: with my horse-feet to pursue, and with his strength, to lay my concurrent along. Neither yet should I be so conjoynded and growne together unto my horse, as Hippocentaures are. And indeed better is it, thus to be, than so united and conporate. For, the Hippocentaures I suppose, were ignorant, how to use many good things invented by men, as also how to enjoy many pleasures and delights, which horses naturally have: whereas I, having learned once to ride, shall whiles I am on horsebacke, performe in some sort what belongs to an Hippocentaure: and when I am alighted on foot, dine and suppe, weare my clothes, and doe as other men doe: what else therefore shall I be but an Hippocentaure divided one while, and compounded againe another while? Besides, in this one point more, I shall have the vantage of an Hippocentaure and excell him. For whereas he saw before him with two eyes, and heard with two eares onely, I certainly shall guesse at things with foure eyes, and have the ynkling and intelligence of them by the meanes of foure eares. For, it is said, that an horse, by the fore-sight of his eye, warneth a man of many occurrents, yea and advertiseth him no lesse, by the foreknowledge that he hath with his eares. Enroll mee therefore in the list with them, that would most gladly be horsemen. And us also, for Gods sake, said all the rest. Then Cyrus, Seeing we are so fully accorded, What if we make a law unto our selves, that it shall be a shamefull reproch, for any of them to whom I shall give horses, to be seene abroad on foote, be the journey that they take, great or small? that men may thinke us so bee very Hippocentaures indeed? Thus when he had proposed this law, they all gave their assent and enad

cted the same. Hereupon it is, that ever since that time, unto this present day, there is not a man of worth and haviour among the Persians, seene by his good will to goe on foot. Thus debated they these matters, and discoursed as yee have heard. By which time it was past noone: and then, the Median and Hyrcanian horsemen, came riding towards them, bringing both horses and men whom they had taken prisoners. For, they did not put any one of them to the sword, who had delivered up their weapons. Being come, *Cyrus* demanded of them, First, whether they were all safe? And when they answered yea, he asked them what they had exploited: Who made report of their service done: and how valiantly they had performed every thing in particular, they stucke not to set out to the full, in most brave words. Now when *Cyrus* had with pleasure heard all that they were disposed to relate, he fell afterwards to praising of them likewise, in these termes. Certes, it appeareth very well, my good friends, that yee have borne your selves right manfully. For, surely yee are now farre greater, fairer and more terrible to see to, than heretofore. He enquired moreover of them, how great a journey they had made? and whether the country were inhabited or no? Who made answer, that they had ridden over a great ground: that the land throughout was inhabited, and replenished with Sheepe, Goats, Near, Horses, Corne and all good commodities. Then, quoth he, two things are we to looke unto. The one, that we may have the soveraintie over them who possesse this wealth: the other, that they remaine where they be. For a countrey well peopled is a rich possession and worth much: whereas, if the same lye desert and abandoned of men, it must needs be destitute also of all good things. I know full well, that slaine yee have those which made resistance: Wherein yee did well, I assure you (for this is it that chiefly mainteineth victory) but such as yeelded yee have taken prisoners and brought away: Whom if we let goe, wee shall, as I thinke, doe well for our owne behalfe. For, first we need not now to take order how to beware of them, how to keepe them in safe custodie, or to finde them food, and with hunger truly we will never kill them. Then, if wee set these at libertie, we shall still meet with more captives. For, Conquer wee once the country, all the dwellers therein will be our captives. Yea and the rest will the sooner tarry, chusing rather to obey, than to fight it out, if they see these remaining alive and let goe at large. This is mine opinion. If any man see farther into the businesse, let him speake his minde. But they having heard his advise, agreed, that the same should be done accordingly. *Cyrus* therefore calling unto him the said prisoners, spake thus unto them.

C H A P. IX.

The speeche of Cyrus to the Assyrian prisoners at their deliverance.

YEE have now Sirs for this time saved your lives, by yeelding obedience: and if hereafter yee doe likewise, there shall no hurt befall unto you: unlesse it be this, That the same Prince shall not be your Ruler who was heretofore. For otherwise, the same houses yee shall inhabit, the same land yee shall till, with the same wives yee shall cohabit, and as ye doe at this present, of your owne children yee shall have the government. But against

us,

us, yee shall not beare armes, no, nor against any other whomsoever. And if any one beside doe offer you injury, we will our selves be sure in your quarrell and defense to fight. And, for our securitie that no man shall sollicite and excite you to take any warre in hand, present your armour here unto us. Looke, how many of you bring the same in, they shall have peace, and all things before named without fraud or covin. But whosoever shall not lay downe their warlike armes, upon them will we warre out of hand. Will any one of you come to us in friendly manner, and be seene either to performe any action and to teach us ought? him will we entertaine, and intreat, as one deserving well of us: as a friend I say, and in no wise as a slave. Thus much, quoth he, would I have you both to know, your selves, and also to intimate unto others. Now if yee for your parts be willing to condescend hereunto, and yet some other will not consent, lead yee us against those, to the end that we may rule them, and not they us. When he had thus said, they with great reverence did obeisance unto him, and withall promised so to doe. After that they were departed, *Cyrus* spake in this wise, It is time now o yee Medes and Armenians both, that we all goe to our suppers. And behold, we have prepared for you the best cheere we could get. Goe your wayes therefore and send us halfe your bread that is purveied and ready made, for there is sufficient provided for both. As for * meat beside and drinke send us none. For we have thereof with us enough prepared already. And yee Hyrcanians, quoth he, bring these men to their lodgings; the chiefe and principall Commanders to the best and largest, (yee know whither well enough) the rest as yee shall thinke most meet and convenient. Take yee also your suppers your selves where yee best like. For, the tents are kept safe and untouched for you, and therein is provision to serve you as well as them. And this know yee both, that for all matters without doores, wee will for you keepe watch and ward this night: Looke yee your selves to those things that are within the pavilions, and therein bestow your harnois and weapons. For, they be not yet our friends all, that are in the said tents. So the *Medes* and *Tigranes* his souldiers washed (for all things were prepared to their hands) and after they had shifted their clothes went to supper. Their horses also had forage and provender enough. Moreover they sent unto the Persians of their bread halfe a loafe to every one: but neither cates * nor wine thereto did they send: supposing that *Cyrus* and his companie had sufficient thereof, because himselfe had said, he was well stored therewith. But indeed *Cyrus* meant by * Cates, Hunger, and by drinke, the water of the river running thereby. Then *Cyrus* having caused the Persians to take their suppers, for that now by this time the night drew on, sent many of them divers wayes by five and ten in a company, commanding them to lye close and in covert round about the tents. For, thus he thought, that these would serve both as a good watch and guard, to keepe backe any that from without attempted to enter in: and also by this meanes whosoever intended to make an escape out of the campe, and convey money away with them, they should be intercepted and taken in the manner. And even so in very truth it fell out. For, many fled, and many were apprehended. As for the money found about them, *Cyrus* left it behind, for those to have, who had taken paines to attach them, but the men themselves he caused to be killed: Whereby it came to passe afterwards, that you could not easily, would you never so faine, have found one going out of the Campe by night. Thus verily

* meat
whatsoever
eaten before
bread

* Cates

* Hunger

verily the Persians bestowed their time: whereas the Medes fell all the while to drinking, banquetting, piping and revelling in all kinde of jollitie to the full. For so many things and of such varietie were taken, as that the watchmen had worke enough, to employ themselves thereabout.

CHAP. X.

How Cyaxares envied the glory of Cyrus: and was wroth with the Medes. The answer that Cyrus made to him, and the Embassage which hee sent into Persia.

TO returne now unto *Cyaxares* the King of the *Medes*. He the very night that *Cyrus* made this rode forth, dranke himselfe drunke, together with those who converted with him and were quartered about him (like as in time of prosperity,) and also thought that the other *Medes* were all in their tents, except some few, because he heard so great a noise. For, the *Medes* domesticke servants, as whose masters were now gone forth and absent, fell to quaffing riotously, yea and kept a great stirre with much howting. The rather, for that out of the *Assyrians* armie and campe they had sped themselves with wine and many other such things. But when it was day, and not one repaired into the Presence within his Royall Pavilion, but such as supped with the King overnight: and * hearing withall, that the Campe was void of *Medes* and their horses: seeing also when he went out himselfe, that so it was: then fumed he and chafed both against *Cyrus* and the *Medes* also, for that they were departed and had left him desolate: whereupon he gave commaundement forthwith, (as he was, by report, cruell and * unreasonable,) to one of those about him, to take his owne troupe of horsemen, and in all hast to ride unto *Cyrus* his host, and in his name to deliver this message. I did not thinke, that either you *Cyrus*, would have dealt with me so inconsiderately: nor if *Cyrus* had beene so minded, that yee *Medes* would ever have left me in this manner solitary. Now therefore if *Cyrus* will, be it so: But whether he will or no, See that yee with all speed make repaire unto me. Thus commaunded he. But the Capitaine appointed to goe with this errand, replied thus unto him, And how, quoth he, my * Lord shall I find them out? Why! quoth *Cyaxares*, How did *Cyrus* and those with him find out them to whom they went? Because Sir, quoth he, I heare say, that certaine *Hyrcanians* revolted from the enemies, and being hither come, went away as guides to conduct them in their journey. When *Cyaxares* heard this, he was much more wroth and angry with *Cyrus*, because hee had not acquainted him therewith: and he made the more hast to send unto the *Medes*, thereby to leave *Cyrus* more naked and destitute: And so, with greater menaces than before, hee cited the *Medes* peremptorily. Threatning the Capitaine aforesaid likewise, if he delivered not this message stoutly and in sharpe termes. So, tooke he his leave that was sent, accompanied with some hundred horsemen of his owne, being angry in his heart that he went not himselfe this voyage with *Cyrus*. Now, as they were upon their journey, by reason of certaine turnings where the waies were divided, they chaunced upon a wrong by-lane, and so wandred out of the right way they wist not whither: in so much as they could not come unto *Cyrus* his armie, untill they hapned upon some of the *Assyrians* whom

* *Cyaxares*.

* Witlesse, or
undillectate
a person.

* or Liege,
a person.

whom they constrained to be their guides. By this meanes having espied the fires, they came thither about mid-night. Now, when they approached hard to the campe, the watchmen, according as they had in charge from *Cyrus*, would not let them in before day. But by day-breake *Cyrus* first sent for the * Magi, whom hee commaunded to chuse forth, according to the usuall and solemne manner, offerings unto the Gods, for so good successe and so rich booties. And whiles they were busied hereabout, himselfe assembled the Peeres, and thus unto them said. My Friends and Countrimen, God presenteth unto us many good things; But we *o Persians*, are at this time too few, for to have and hold the same. For, whether it be, that whatsoever we have gotten, because we shall not be able to keepe, the same must returne againe into the hands of others: or whether we leave some of our owne forces for the custodie of our winnings, it will be soone seene, that little or no strength remaineth with us: I thinke it good therefore, that one of you should with all speed go into *Persia*, both to enforme the State what I say, and to will them, with all expedition to send a power, in case the *Persians* desire to have the Dominion, and enjoy the fruits of Asia. Goe you therefore quoth he to one, Goe you I say that are most auncient, and being thither come deliver thus much: and say moreover, that how many souldiers so ever they send, after they be come unto me, I will care for their finding and maintenance. What we have, your selfe seeth: and conceale I advise you nothing thereof. Of all this pillage here, what oblation I may send especially into *Persia*, in decent manner and lawfully, (as pertaining to the Gods,) enquire that of my father; but as concerning the Common-wealth, consult with the chiefe Magistrates. Moreover, let them send certaine Overseers of what we doe: as also expositours unto us of such points as we aske and demaund. Thus quoth he make you ready, and take your owne * band to accompanie you. This done, he called unto him the *Medes*. And at the same instant was the messenger aforesaid of *Cyaxares* brought in and had audience. Who in the presence and hearing of them all, declared the indignation of *Cyaxares* against *Cyrus*, as also his threats unto the *Medes*. In conclusion, he said, That *Cyaxares* commaunded the *Medes* to depart, [from *Cyrus*] although he would have them to tarry: Which message when the *Medes* heard, they kept silence, being in doubt and perplexity how they might disobey him, sending for them in this manner: and fearing as much on the other side, how to obey him menacing thus as he did; especially knowing his cruell nature. Then *Cyrus*, For mine owne part quoth hee, you the Messenger, and yee my Friends the *Medes*, I nothing marvaile, if *Cyaxares* seeing our enemies then, to be so many, and not knowing now what we doe, be much troubled both for us and also for himselfe. But when hee shall once understand, that a number of our enemies be slaine and all the rest put to flight: First he will give over his feare, and afterwards acknowledge, that hee is not now left desolate when as his Friends thus destroy his foes. And how are we blame-worthy deserving so well of him, and namely enterprising nought of our owne heads? For, I perswaded himselfe, first to licence me to take you out with me in this journey: and yee againe, not as men very desirous to be gone, asked him whether yee might goe forth? And so, come hither now yee are in deed; but commaunded by him to goe forth, so many at least wise of you as thought not much and were not unwilling thereto. And therefore, assured I am, that this anger of his will both upon these good exploits of ours be

con-

* *Magi*: a company of a hundred, sometimes a crew of ten, or twelve.

concocted, and also with the ceasing of his feare vanish away and come to nothing. And you good messenger, quoth hee, for this time, because you have travailed hard and are weary, rest your selfe. As for you *Persians*, For that we expect these our enemies will be here, either to fight it out, or else to yeeld, let vs be bravely appointed in the best manner; for being thus seene, great likelihood there is, that we sooner shall effect what we desire. As to you the Prince of the *Hyrccians*, tarry you here, and commaund the Captains of your souldiers to see them armed. Which when the *Hyrccian* Prince had done accordingly and was come vnto him: I take great pleasure [my Lord] quoth *Cyrus*, to perceiue, that not onely you are here present to shew your friendship, but also that you seeme unto me wise and politick. And verily, at such a time as this, the same I am certaine may much auale us. For, as the *Affyrians* be mine enemies, so they are now more malicious to you than to me. We are therefore on both parts so to consult, as that of those our Allies which be now present, none revolt from us; and that we may, if possible it be, procure more to side with us. Yee have heard how this * *Median* here calleth away the Horsemen home: and if they depart, how shall we footmen onely remaine behind? Wherefore, both yee and I must order the matter so, that this messenger who thus calleth for them away, may be willing himselfe to stay with us. Doe you therefore find out a Pavilion and appoint it for him, wherein he may keepe and live right gallantly, as being furnished with all necessities whatsoever. For mine owne part, I shall devise to set the man about such businesse, as wherein hee will be more willingly employed, than depart from hence. Discourse you with him, what hope there is of great availes comming toward us and all our friends, if those matters speed well which are meet to bee performed. When you have thus done, repaire eftsoones unto me. So the *Hyrccian* Potentate went his way and brought the said *Median* unto his tent. And the messenger addressed for *Persia* was there present, prest and ready to take his journey. Vnto him *Cyrus* gave in charge, For to say unto the *Persians*, what was declared in the former conference, but unto *Cyaxares* to deliver letters. And I will saith he, read unto you what I writ, that you may bee both privy thereto, and also able to avow the same, if any one doe enquire of you as touching their contents.

CHAP. XI.

The Misse of Cyrus to Cyaxares.

NOW the tenour of the said Epistle was this: *Cyrus* to *Cyaxares* Greeting. Neither have we left you desolate, [good Vakle,] (For no man is then destitute of friends when he hath the upper hand of his enemies) nor in departing from you thinke we, that wee exposed you to any daunger. But the farther that we are from you, the more in our conceit wee worke your safety. For, they that keepe nearest unto their friends, provide not alwaies best for their security: but such as drive their enemies farthest off, those be they that set their friends in greatest surety. Consider moreover, how I have carried my selfe towards you, and in what sort againe, you have dealt with me. Then, complaine of me and spare not. For my selfe, I brought unto you Auxiliaries and Confederates, not so many as you perswaded, but as many as possibly I could. And you

you verily, whiles I was yet in our friends countrey, graunted unto me as many as I could by perswasion win: But now whiles I am in the enemies land, you call away not every voluntarie, but generally all without exception. Certes, at that time I thought my selfe beholden both to you and them: whereas now, you force me as to forget you, so to endeavour all that ever I can, to thanke and requite those wholly, that followed me: Howbeit for all this, I can not be like unto you. But even at this present, sending as I doe into *Persia* for an armie, I charge as many as shall come unto me, that, before they repaire unto us, if you stand in any need of them, they doe you service, not as they will themselves, but as it pleaseth you to employ them. And withall, I would advise you, younger though I be than your selfe, not to revoke your gifts, and take those things away which you have once given, least in stead of thanks, evill will and heart-burning be your guerdon: nor to summon in minatory maner, when you would have any one to repaire speedily unto you: ne yet when you give out, that you are forlorne, withall to threaten many; for feare, you teach them to vilipend and set light by you. As for us, we will doe our best to be with you so soone as we have with all expedition performed those exploits, which being once achieved, we are perswaded will redound indifferently to the profit of us both. Farewell. Deliver this letter unto him, saith *Cyrus*; and if he aske you concerning any of these points, answer accordingly to that which is therein written. For, as touching the *Persians* also I give you commission to doe as it is set down in writing. When he had thus said and given him the missive, he sent him away, with a charge so to make hast, as he knew that his speedy returne would be expedient. After this, immediately he tooke a survey of the *Hyrccians* and *Tigranes* his souldiers all in armes: The *Persians* likewise were armed. By which time also certaine of the marches brought away their horses and presented their armour and weapons. But those hee willed to sling away their javelins into that place whither he had before commaunded the rest: and such as were appointed thereto, for to set them on fire, as many I meane; as they themselves had no need of. As for the horses, he charged those that brought them, to keepe, and to tarry still themselves, untill some notice were given unto them what they should doe. But to the Captaines of the Horsemen and to the *Hyrccians*, whom he assembled together, he made this oration.

CHAP. XII.

The oration of Cyrus directing his souldiours how they should part the spoiles: Also, how he mounted the Persians on Horsebacke.

MERVAILE not my good Friends and loving Confederates, that I call you so often together: For seeing our present state and condition is new, many occurrents therein are disordered and out of frame. And looke, what things be out of order, the same of necessity make worke for new trouble, untill they be well settled in their due place: At this time, much treasure wee have gotten, many men besides taken prisoners. And because neither wee our selves doe know, what goods properly belong to every of us, nor they, what severally they be owners and masters of: therefore a man shall hardly see very

many of them doing what they ought to doe: but all of them in manner, doubtfull what is to be done. To redresse therefore this inconvenience, divide the said goods; and whosoever hath received a tent, stored sufficiently with meate and drinke, with servitours to attend, with hangings and counterpoints, with apparel, with other furniture and implements, meete for a warlike Pavilion to be dwelt in conveniently, thereto verily needeth no other addition but this, that the receiver know, he is to take charge of these things, as if they were his owne: but whose chauce is it to meet with tents unfurnished of many necessaries, it is your part to see unto them, and to supply their wants. Certes, there will be yet, of many things, I know, a surpluse. For, our enemies had of all sorts above the proportion of our number. There came moreover unto me the Treasurers of the *Assyrian* King, and of the other Potentates, who said, they had under their hands gold in ready coine: making mention therewith, of certaine tributes. Proclaime therefore and commaund, that they bring forth all before you, wheresoever yee sit downe and make abode: Terrifie them withall, in case any one doe not according to your commaundement. Now, when yee have received the same monies: deale the same, to every horsman a double share, to a footman a single, that yee may have, what yee need, and wherewith also to buy somewhat beside. Moreover, let proclamation be made forthwith in the mercate place within the Campe, that no man wrong another. Also, that retailers and merchants may sell every man what wares and chaffer hee bringeth: and when he hath had utterance and made returne, that he fetch more, to the end that our campe may be well peopled and inhabited. And this verily they proclaimed out of hand.

But the *Medes* and *Hyrcanians*, How shall wee, said they, without you and yours, distribute these things? To these words of theirs replied *Cyrus* in this manner: And are yee in deed, (my friends) of this mind, that when ought is to be done, we should all be present at every affaire? So that if either I negotiate for you in any businesse requisite, or yee deale for me, wee shall not satisfie and content one another? And by what other meanes, shall we busie our selves more, and effect lesse, than by this? But, consider I pray you, quoth he, we have here kept these things for you, and yee beleeve, I doubt not that they have been well kept. Semblably, distribute yee the same: and wee will likewise beleeve, that they are very well distributed: and even so in other things againe, we will endeavour to doe somewhat else for the good of all in publike. First therefore quoth he, See how many horses we have here? and how many are a bringing to us? If we suffer them to be without riders, they will serve us in no stead, but put us to trouble in keeping of them. But if we set men upon their backs, wee shall be rid of trouble, and withall, augment our owne strength. Now if ye know any other to bestow them upon, with whom yee would more willingly hazard your selves and enter into daunger (if need be) than with us, let those have them. But if yee had leiser that we stand to you and helpe at a pinch, before all other, give them unto us. For, erewhile, when yee made a rode and adventured without us, yee did put us greatly in feare, that all was, not well with you: and besides, yee caused us to be much affraid for that wee were not where yee were. But if we receive horses, follow you we will: and if, fighting on horsebacke together with you, we may be thought to doe you better service; there shall be no courage nor forwardnesse wanting on our behalfe. But, in case we shall be

thought

thought to stand you in better stead on foot: soone will we alight from our horses, and straight waies be with you as footmen: and as for our horses, devise we will whom to deliver them unto. Thus said he: and thereto they made answer in this wise. Wee, *Cyrus*, neither have men to backe these horses, nor if we had seeing it is your mind so to have it, would we preferre any course to be taken before this. Here therefore take you these horses unto you, and doe with them what you thinke good. I accept them, quoth *Cyrus*, & in the name of God, and in a lucky houre be it spoken, Let us from henceforth become men of armes: and now divide yee the common spoile. But first and formost quoth he, cull out of the whole for the Gods, what the * Sages [or Priests] shall direct you unto. Then, set by for *Cyaxares* that wherein yee thinke to gratifie him most. Whereupon, they smiled and said: Then must we needs chuse out for him some faire and beautifull Ladies. Goe to then, quoth he, select those women, and what else yee please. And when as yee *Hyrcanians* have made choise for him, See what lieth in you, quoth he, That all these *Medes* who so willingly on their owne accord have followed me, have no cause to complaine. Yee *Medes* likewise, esteeme and honour these who became our first Associates, that they may thinke they have done well for themselves in siding with us and seeking our friendship. Moreover set out some part of every thing, for the messenger sent from *Cyaxares*, both for himselfe and also for his traine. Intreat him likewise to stay a while with us, saying, that I would very faine have it so: to the end, that when he hath better intelligence of every thing, he may relate the truth unto *Cyaxares*. As for the *Persians*, quoth he, that are about me. Whatsoever remains, as superfluous, when your selves be gallantly furnished, the same shall suffice them. For, we I may tell you, have not beene overwantonly brought up in deinty delicacies, but after an homely and rusticall manner: whereby, haply, yee would make good game at us, if any rich or goodly apparell were hung upon us: like as, quoth he, I wote well we should make you very good sport, and moove you to laugh right heartily, as we sit on horsebacke, and namely, as I suppose, when we take falls and lie along on the ground. After this, they for their parts went to the division of the booty, laughing heartily at this mention of riding and horsemanship. But *Cyrus* having sent for the Centurions, commaunded them to take the horses together with their harnois and keepers, to take them I say by tale, equall in number to the souldiers, as they fell out by lot unto them, according to their bands and companies. He caused also proclamation to be made, that if there were any slave in the armie of the *Assyrians*, *Syrians* or *Arabians*, or out of *Media*, *Bactriana*, *Caria*, *Cilicia* and *Greece*, or from other countries whatsoever, by force brought thither, he should shew himselfe. Which proclamation being heard: many willingly made their appearance. Then *Cyrus* chose out of them those that were * best favoured, and said unto them, That being now become free, they were to beare armes and weapons, such as hee would put into their hands; and for other necessaries he promised to take order, that they should have sufficient. So he brought them directly to the Centurions, unto whom he recommended them, with commaundement, to deliver unto them, light bucklers and * slender swords: that having the same about them they might follow with the horses: and to receive for them allowance of victuals and other necessaries as well as for his owne countrymen the *Persians*. But the said Centurions with their cuiraces and launces, to be alwaies on horse-

* nakid.
or,
Bian.
* nakid.
or, nakid.

backe, wherein himselfe gave the first example: Also, that every one of them should set over the footmen of the Peeres, another Captain in stead of himselfe, so he were of the ranke of the Peeres afore said.

CHAP. XIII.

How Gobryas yeelded himselfe unto Cyrus, and related to him the disastrous calamitie of his sonne: and required revenge for his death, upon the King of Assyria: which Cyrus promised to doe.

* or Sergeants.
Josephus.

WHILES they were busied about these affaires, Gobryas the Assyrian an aged man, shewed himselfe on horsebacke with a brave retinue of his men of Armes. And all these had bard horses, furnished with armes and other equipage accordingly. Now those * officers whose commission it was to receive the afore said armes and weapons, commaunded him and his companie to deliver up unto them their lances, that they might burne them as they did the rest. But Gobryas said, that hee was desirous to see Cyrus first. Whereupon the said officers, leaving all his other Horsemen behind, brought Gobryas in person before Cyrus: who when he saw Cyrus, spake thus unto him. My Lord, I am by birth an Assyrian. A strong Castle I hold, and have the soveraine rule of a large territory. With a thousand horse I served the Assyrian King; whom I friended loyally, no man more. Now sithence his hap hath beene (good Prince as he was) to be slaine by you; and seeing his sonne my most mortall enemy succeedeth him in the Empire; I am come unto you, humbly kneeling and falling downe prostrate at your feet. And here I yeeld and submit my selfe unto you, as your vassall, ready to doe you service, beseeching you to revenge my wrongs, and as much as lyeth in me, I adopt you for my sonne, as having no issue male of mine owne body begotten. For, the onely sonne and heire that I had, (my Lord) who, though I say it, was a gallant young Gentleman and vertuous withall, one who loved and honoured mee so as any child might doe, and by that dutifull honour make me his father a most happie man, him this Prince who now doth reigne, when as the late King his father had sent for him, intending to bestow upon my said sonne, his owne daughter in marriage (and verily when I sent him from mee, I carried my head aloft, as one who looked to see my sonne another day affied to a Kings daughter) him I say the King that now is permitted to hunt and chace the best hee could, as counting himselfe a better horseman than he was by many degrees. So hee hunted with him as with his very friend. And when there was a Beare rowzed in sight and both of them followed the Game, the Prince who now reigneth, flung his dart from him, and as ill lucke was missed. But that sonne of mine, (alas the while) launced likewise, and in an ill houre, ywis, and unseasonably, hit his marke and overthrew the Beare. Whereat, for the present verily, the other (vexed though he was) kept in his envie. Again, when upon the presenting of a Lion which encountred them, hee failed the second time (which was as I thinke no great mervaille) my sonne likewise as before, hapned to kill the Lion outright: and thereupon said, Certes, twice now together have I darted and both times stricken, and laid the beasts along. Then verily at that

that word, the wicked wight could no longer dissemble and containe his envie, but catching a lavelin out of one of his followers hands, ranne him into the brest, and so bereft my life and onely sonne of his life. Thus I poore wretch, in stead of a * Spouse brought away a dead Corps; and aged as I was, entered my best and dearest beloved sonne, in the very flowre of his yeeres, even when the Downe of his beard began to bud forth. But the murderer, as if he had slaine some mortall enemy, neither shewed at any time one token of repentance: nor yet for this wicked act of his vouchsafed the dead now under ground any honour at all. His far' er verily I must needs say, rued my wofull case, and openly shewed that he had a fellow-feeling of my calamitie. And therefore, had he lived still, I should never have come to you for to worke him any woe. For, hee was my singular good Lord, and many favours there passed from him to me ward, and I againe was his liege man and a faithfull servitour. But, seeing the Kingdome is now devolved upon the slayer of my sonne: surely, neither can I ever be well minded unto him, nor can he, I wote well, thinke that ever I will be his friend. For, well hee knoweth, how my heart standeth affected to him ward: and that as heretofore I lived merrily, so now despoyled of my sonne, I lead mine old age in sorrow and heaviness. If it will please you therefore, to entertaine mee so, as that I may conceive some hope by your meanes to be revenged in any measure for my deere sonnes death, then shall I thinke my selfe to waxe young againe, and neither seeme to live with dishonour, nor to die in dolour.

When Gobryas had thus said, Cyrus made answer in this manner. If it may appeare, my Gobryas, that you thinke in heart, as you have spoken with your lips: I both receive you graciously as an humble suppliant, and also promise with the helpe of God to punish the murderer accordingly. But tell me now, quoth he, In case we doe thus much for you, and withall suffer you to be possessed still, of your * walled forts, your country, and your armour, yea and to hold that power and authoritie which heretofore you have held, what service will you performe for all these favours? Who answered thus. My strong holds are at your commaund: and whensoever it pleaseth you, render them up to you I will, that you may dwell therein. The tribute issuing out of my Lands, which I payd to him, the same will I transerre and bring unto you. Whensoever you shall need to make an expedition, I will goe to warfare with you, bringing with mee the forces of my country. I have besides, a daughter, a young damofell and a virgin, whom I love full deerely; and marriagable now shee is. Whom heretofore I thought to cherriish and bring up, to be a wife for this new King. But now, my daughter, with many teares and humbly upon her knees besought mee, not to bestow her upon the murderer of her brother. And of the same minde I also am. Now therefore I give you good leave, to deliberate of her no otherwise, than I my selfe would be thought to consult concerning you. Hereupon, Cyrus, In regard, quoth he, of these Capitulations, and in confirmation thereof I give here unto you, truly and from my heart my right hand, and likewise take yours againe. The Gods bee witnesses betwixt us both.

After these contracts passed, Cyrus commaunded Gobryas to depart with his armour: and withall enquired of him how great a journey it was to the place of his abode: as minding to hold his progresse thither. If, quoth he, you set out

* Priests.

out to morrow betimes in the morning, the next day after, you may lodge in my house. So *Gobryas* departed, leaving behind him a guide for the way. By this time also were the Medes come, having allowed unto the * Magi what especiall things soever they said should bee put apart for the Gods. Chosen they had besides, First, for *Cyrus* a most goodly tent, also a Sufian Ladie, who had the name to be the fairest in all Asia, and two Chanteresses most skilfull in Musicke. Secondly, for *Cyaxares*, the same in kinde, but of a second sort. Moreover, they sped themselves to the full of other commodities as they needed, to the end they might want nothing whiles they warred. For, great plentie there was of all things. The Hyrcanians likewise tooke whatsoever they stood in need of, yea and the Messenger of *Cyaxares* they permitted to share equally with the rest. As for those Pavilions which remained over and above, they delivered into the hands of *Cyrus*, for the use and behoofe of the Persians. As touching the money in coine, they said, they would then make partage thereof when they had gathered in all. Which duly they performed. Well, thus they did, and thus they said. As concerning the portion selected for *Cyaxares*, *Cyrus* gave order to such as he knew to be most inward and familiar with him, for to receive and keepe the same safe. Now for those gifts, quoth hee, which yee conferre upon mee, I take them willingly. Yet, whose minde soever among you all stands most thereunto, hee shall use the same with all my heart. Then a certeine Median, who loved Musicke very well. Truly *Cyrus*, quoth he, when I heard these musically women sing whom now you have, I tooke great delight in hearing them. And if you would be so good as to bestow one of them upon mee, I should thinke it a greater pleasure to be a souldier here in the Campe, than to tarry at home. Then, quoth

Cyrus, and I give her thee with all my heart: yea and I take my selfe to be more beholden unto thee, for craving, than thou to me for having her of mee. So desirous am I to gratifie you all.

Thus he that requested the woman, had her for his owne.



THE



THE FIFTH BOOKE.

CHAP. I.

*How Araspes had the keeping of faire Panthea, on whom he became enamoured
A discourse betwene Cyrus and him, whether Love were
voluntary or forced?*



CYRUS having called unto him *Araspes* the Median (who had beene his companion of a child, to whom also he had given from his backe at his departure from *Astyages* into *Persia*, the rich Median robe afore said) commaunded him to take the custodie as well of the beautifull Ladie, as of the rich tent abovesaid, to his use. Now was this Gentlewoman the wife of *Abradatas* King of *Susa*. But what time as the Assyrian Campe became surprized, this husband of hers was not there, but gone in Embassage unto the King of the *Bactrians*, sent thither from the Assyrian Monarch to treat of an Association in warre, betwene them: For that, there was a mutuall course of hospitalitie, betwixt him and the King of the *Bactrians*. This Ladie, I say, *Cyrus* commaunded *Araspes* to keepe safe, untill he tooke her to himselfe. *Araspes* having this charge, questioned with him about her in this wise. Have you, quoth he, O *Cyrus*, seene the woman, whom you will mee to keepe? No truly, said *Cyrus*, not I. But I, quoth he, againe, beheld her well when I chose her for you, And verily at our coming into her tent, at first wee knew her not from others. For, shee was set upon the ground, with all her waiting maids about her: and clad shee was like unto them. But when upon a desire that we had, to know which was the Mistresse, and cast our eyes about, wistly avising them all, it was soone seene how farre shee surmounted the rest, set though shee were wimpled and veiled, yea and looking downward to the ground. But when wee willed her to arise upon her feet, and therewith all the other that were about her arose likewise, then shee surpassed them all indeed; First, in tallnesse and goodly presence; then, in the strong feature of her body, in her vertuous carriage; also in a seemely grace and lovely favour, albeit shee stood araied in poore and simple habit. We might withall

withall see plainly the teares partly distilling upon her mantle and upper garments, and in part trickling downe to her very feet. Hereupon, when as the eldest person in our companie said unto her, Madam, bee of good cheere. For, albeit, we heare say, that you have a goodly Gentleman and a valiant to your husband, yet now wote well, we chuse you forth, for such a person, as neither in beautie and favour, nor in discreet judgement, ne yet in puissance and valour is inferiour to him: but in our conceit, if there bee any one else in the world, *Cyrus* I assure you is the man worthy to be admired; and his from henceforth you shall be. The woman when shee heard this, all to rent her mantle from above, and cryed out piteously; yea her maid-servants also with her skrieked out amaine. With that, the most part of her face was scene, her necke bared, her hands and armes discovered. And assure your selfe *Cyrus*, quoth he, that as well to mee, as to all the rest who saw her, it seemed there was never yet the like woman in Asia, begotten and borne of mortall parents. Therefore, you also shall neither will nor chuse, but see her. Not so, quoth *Cyrus*. If she be so goodly a creature as you report, so much the lesse will I behold her. And why so? Sir, said the young Gentleman. Because, quoth he, if now upon your report, that shee is faire and beautifull, I should be perswaded to goe and eye her, having no great leisure and time to spare, I feare mee least shee might eftsóones allure me sooner to come eftsóones for to view and review her againe, and so perhaps neglecting my serious and weighty affaires, which I ought to manage, I should set by it, avising and looking upon her. Why? quoth the said young Gentleman, and laughed withall. Thinke you, *Cyrus*, that the beautie of man or woman, is so powerfull, as to enforce any one against his will, to doe otherwise than for the best? For, if, said hee, it were so by the course of nature, it would force all indifferently. Behold, the fire here, quoth he, burneth all men alike, and why? because such is the nature of it. And of beautifull women, men love some, and others they doe not. One is enamoured of this thing, and another of that. For why? love, quoth he, is a passion meere voluntary, and every man liketh what and whom he listeth. Now, you see, that the brother is not in love with his sister, but a stranger is: Neither falleth the father in fancie with his owne daughter, another doth. For, feare and law, are sufficient to restraine love. But if a law were made, that who eate nor, should not be hungry; who drinke not, should not be dry: Also, that no man should be a cold in Winter, nor hote in Summer: how strictly soever it were devised and penned, it could not bring to passe, that men in those points would obey the same. For, by nature they are framed to yeeld thereto. But, to love, is meere voluntary. Every man, to say a truth, affecteth the things that be his owne, as his raiment, his shooes, &c. Then replied *Cyrus*. If love be voluntary, how is it that a man cannot cease to love when he will? For, I my selfe have scene men to wepe, for very sorrow occasioned by love, yea and to become bond and thrall to those whom they loved; how-ever, before they were in love, they reputed servitude and bondage to be very evill. Yea I have observed them to give away many things, which without their losse and hinderance they might not misse: who also wished of God for to be delivered from love, no lesse than from some other grievous maladie, yet could not be released therefrom: but were bound with a stronger duresse of necessitie, than if they had beene tyed with chaines of yron. Hence it is, that they yeeld themselves thrall unto their Paramours,

ready

ready even to performe many idle and foolish services unto them: yea and being once thus encumbred and distressed with these miseries, they never so much as give the attempt to get away, but rather become Gaolers themselves unto their beloved; observing them narrowly, that they make no escape. They doe indeed thus, as you say, quoth the young Knight, poore wretches as they be. And therefore I suppose being * in this miserable case, they alwaies wish indeed to die; but notwithstanding there bee ten thousand meanes, to make themselves away, yet they doe it not. And even these selfe-same men also [to mainteine their lives] fall to stealing, and forbear not other mens goods: yet when any have either robbed or filched ought, see you not how your selfe with the first, (as if there were no necessitie of such theeving) accuse the theefe and robber, neither doe you pardon but punish him? Semblably, they that be faire and beautifull, neither compell men to love them, nor to cover such things as are not to be desired: but silly and foolish folke, be, I suppose, in all manner of lusts and desires incontinent, and when they cannot rule their owne affecti-
ons, lay all the blame afterwards upon love. Whereas, honest and wise men, although they desire gold, faire steedes and beautifull women, yet can they easily abstaine from all these, so, as that they will not so much as touch them wrongfully. And for mine owne part, I assure you, albeit I beheld this faire Dame, and that shee seemed in mine eye right lovely and amiable, yet you see, how I am now with you, I ride my horse, and performe other parts of my devoir in your service. And so you doe, quoth *Cyrus*, as God me love. Yet peradventure, you came sooner away from her, than is the time that love useth to ensnare a man. For, it may well be, that if one touch fire, he is not presently burnt therewith; and wood streight-wayes catcheth not a light fire and flameth out. Yet neither willingly doe I touch fire: nor with my good will looke on beautifull persons: ne yet doe I advise you *Araspas*, to keepe your eyes fixed long upon those that bee faire. For that, the fire indeed burneth those onely that touch it, but the beautifull inflame even those also that eye them as farre off, so as they burne againe in love. Be content I pray you, quoth he, *o Cyrus*. For, I warrant you, looke I never so long upon her, yet shall I not be so farre overcome as to commit any lewd and undecent part. That's very well said of you, quoth *Cyrus*: and therefore keepe you her as I bid you: For, perhaps, this woman may one day stead us very much. Thus having communed together they departed asunder.

But this young Gallant, partly seeing her to be of incomparable beautie, and in part perceiving her vertuous deportment: as also for that hee having the charge of her, was perswaded that he did content her humour: Finding withall her selfe not unthankfull, as who for her part againe, was very carefull, that by the meanes and ministry of her servants, whensoever he came into his pavilion, he should have all things convenient, and if at any time he were ill at ease or sickish, want nothing requisite: by occasion of all these things, I say, caught he was in the snares of love, and perhaps, this was no strange and wondrous thing that befell unto him. And thus passed these matters.

CHAP. II.

How Cyrus being assured of the Medes and other Allies, rode to the Castle of Gobryas. And of his Magnificence.

BV T *Cyrus* being desirous that both Medes, and other Associates also, should bee willing to continue with him, called unto him all his men of Action, unto whom when they were come together, he made a speech to this effect. I know for certaine, that yee Medes and all here present, have gone forth with me, neither for want of money, nor because yee thought in this behalfe to doe *Cyaxares* service: but upon a desire to doe me pleasure and honour, yee have beene willing even by night to travaile and adventure with mee. In which respects, I take my selfe obliged unto you, unlesse I would bee unjust. But to recompense you accordingly, and to your desert, mee thinkes I am not able as yet. And verily, so to say I am not abashed: And to promise, That if yee tarry still, I will requite you, wote yee may well, I am ashamed. For I might suppose it would be thought, I so spake, because I would have you to be more willing for to stay with mee. But in lieu thereof, thus much I protest unto you: That albeit yee depart upon your allegiance to *Cyaxares*, yet will I endeavour, so to carry my selfe to you ward, in case I speed well, that even your selves may commend and praise me. For, I am not now upon my departure out of these parts. But with the Hyrcanians, unto whom I have given mine oath and right hand; I will keepe just promise, and never will I be found to betray them. As for *Gobryas*, who erewhile, hath made over unto us his walled forts, his territorie and forces, I will so deale with him, as he shall never repent of his journey made to mee. And that which more is, since that the Gods so evidently goe with us and further our enterprises, I should both stand in feare of them and also be ashamed, if I gave over these designments, and departed inconsiderately without effect. This therefore, quoth he, will I for my part performe, doe yee as yee shall thinke good: but withall acquaint me with your resolution. Thus spake he. But the Gentleman, who sometime claimed kinred of *Cyrus*, opined first in this wise. As to my selfe verily, thus much, & King; for a King you seeme to be by nature no lesse than the Master Bee, which in the hive is bred their Leader, as whom the Bees are willing to obey: in so much as wheresoever hee remaineth, not one of them will depart from thence: and whithersoever he goeth, none will tarry behind: such an ardent love is inbred in them, to be governed by him: Semblably, are these men, I say in some sort affected to you. For, when you went from us into Persia, who was there of all the Medes young or old left behind, but hee waited upon you: untill such time as King *Astyages* called us away. Again, after that you came out of Persia to aide us, wee might perceive incontinently your friends in manner all, as voluntaries to follow you. Moreover, when you were desirous to undertake an expedition into these parts, all the Medes willingly attended upon you. And truly, at this present, thus disposed we are, that so long as we have your personall presence in our enemies Land, wee dare be bold: but without you, affraied we should be to returne even into our native country. Therefore, what other men intend to doe let them speake themselves: but I, *o Cyrus* and all

all those that are under me will stay with you: and so long as we behold you, be resolute to abide all brunts, and shew our selves firme and fast to you, in regard of those favours and benefits which we have received at your hands. Then spake *Tigranes* after this manner. Mervaille not *o Cyrus*, quoth he, if I keepe silence: For, my minde is not ready now to deliberate, but to execute whatsoever you commaund. Then, the Hyrcanian Prince, I would say, quoth he, that if yee the Medes departed now, it were the will of adverse fortune, and some crosse handiwork of God, not to permit you for to enjoy any great felicitie. For, in the judgement of man, who would either turne backe, when his enemies flie: or when they deliver up their armes, not receive them: or when they yeeld themselves and what they have, not take all: especially, seeing we have such a Captaine, as seemeth, I take all the Gods to record, to delight more in doing us pleasure and procuring our good, than in enriching himselfe. After him all the Medes with one voice brake out into these or such like words. You, *o Cyrus*, brought us forth, and therefore when you thinke it time to depart, bring you us likewise home againe.

When *Cyrus* heard this uniforme accord, hee praied in this wise. Graunt I beseech thee, most mighty *Iupiter*, that I may exceed these in beneficence, who doe me this honour. Which said, he commaunded all the rest, after they had set their watch and ward, to keepe themselves in their severall quarters: but the *Persians* to set out and distribute the tents, to the men of armes, such as were meet for horsemen; to the footmen those that were sufficient for them: Also to take order, that generally throughout, as many as were within the tents, should bring all things necessarie unto the *Persians*, according to their severall companies, yea and furnish them with horses well tended and dressed to their hands: to the end that the *Persians* themselves might have nothing else to doe, but to attend upon warlike affaires. Thus spent they this day.

The next morning early when they were risen, they put themselves in their journey toward *Gobryas*. *Cyrus* verily being mounted on horsebacke together with the new Cavallery of the *Persians*, growne now to the number of 2000. or there about. After whom followed those who carried their targuets and cimeters, being in number equall to them. Semblably, the rest of the armie marched in good array. Moreover, *Cyrus* commaunded every one of them to say unto these their new waiters and followers; that whosoever were seene either dragging behind the leaders and keepers of the reeward, or leaping before the front of the vanguard, or taken on either side [or flanke] of the battaile without, divided from those that were in their ranks, they should be grievously punished. Thus, the next day, they were come by the evening as farre as to *Gobryas* his Castle. An exceeding strong pile they saw it to bee, and upon the wals, every thing planted to make resistance and forcibly to repell the enemy. Furthermore, they perceived many head of oxen, and a mighty number of sheep driven and brought together, under the very fortifications. Then, *Gobryas* sent unto *Cyrus*, willing him to ride about and view where the avenue was most easie: and withall, to send in unto him certaine of his trusty men, who might relate unto him what they had seene within. *Cyrus* therefore, desirous in very deed to see whether the Castle were any where prenable, or whether *Gobryas* would be found a liar, rode all about: where, he saw every place stronger, than to yeeld any access. As for those whom *Cyrus* had sent in to *Gobryas*, they brought

word backe againe unto him, that there was within, such store of goods, as in their judgement seemed sufficient to serve those therein, all a mans life. Hereupon *Cyrus* mused with himselfe what those things might be. By which time *Gobryas* in person came forth unto him, and brought out all the persons that were within: some, laden with wine and wheat-meale; others driving before them kine and oxen, swine, sheepe and goats: And all other victuals, whatsoever, they presented unto him: so as *Cyrus* and his whole armie might sup right-well therewith. They therefore who were thereto appointed, ordered these things accordingly, yea and dressed supper. Then *Gobryas*, when all his owne men were gone forth, willed *Cyrus* to enter in, and that in such manner, as himselfe thought best for his owne safety. So *Cyrus* having sent before his spies to discover, and a strong troupe for to guard, at the last entred in person. When he was once within, and the gates kept wide open still, he called unto him all his friends and chiefe Commanders of the souldiers about him. When all were come in, *Gobryas* brought out wine bolles of gold, flagons, basons and ewers, with ornaments and furniture of all sorts, certaine pieces also of coine called Dareiks innumerable, and all things that were faire and goodly to be seene. At the last, having presented his daughter also, (an exceeding beautifull Damoisell she was, very tall, and personable besides, clad in mourning weed for the death of her brother aforesaid.) Here quoth he o *Cyrus*, All this riches I bestow upon you. And this daughter of mine likewise, I recommend to your tuition even to dispose of her as you thinke good: And humbly beseech you, both I, as beforetime in the behalfe of my sonne, and shee now for her brother, that you will be his avenger. Hereto *Cyrus* answered in this wise. I promised you verily, as then, to revenge your quarrell to my power, if I found you true of your word. And now, seeing you have spoken a truth, I am bound to performe my word and promise. To her also I make behest, with the helpe of God, to doe no lesse. And as for this treasure quoth he, I accept thereof, and withall bestow the same here, upon this your daughter, and him whose hap it shall be to espouse her. But one gift there is beside, that I would gladly at my departure receive at your hands; which if I may obtaine, I would not more joyfully depart, if I had all the wealth either in Babylon which is much, or in the universall world, which is infinite. *Gobryas* marveling what it should be, and suspecting he would name his daughter, asked him and said: What is that boone *Cyrus* which you would so faine have? Then *Cyrus* answered, I suppose my *Gobryas* quoth he, there be many men, who by their good wills are not impious to God-ward, nor injurious to men, ne yet, of themselves willing so much as to lie: Howbeit, because no man would ever put into their hands great wealth, regall dominion, strong castles, and most deerey beloved children, they die before they be knowne what they are. But you, by tendering unto me, fenced and walled forts, riches infinite of all kinds, your whole power and puissance, yea and your daughter so lief, so deere, and so worth the having, have made knowne to all the world that I am the man, who would neither deale unconscionably with strangers, nor doe wrong to any for love of money, nor yet willingly falsifie my promise and covenant. Be you sure therefore and wote well, that so long as I am a just and righteous man, and shall be for that good opinion praised among men, I will never forget this [your kindnesse and affiance in mee] but endeavour by all good and honest meanes, to honour you againe.

againe. Neither feare you quoth he, that you shall lacke a man, worthy to be an husband for your daughter. For, many friends I have and those right honourable and valiant Knights: and whose hap soever it is of all them to marry her, whether he shall have so much money and good as is given by you with her, or much more than that cometh to, I am not able to say. But this would I have you to know for certaine, that some of them there be, who in regard of the portion which you give, will not esteeme you one whit the more. And verily, they now imitate mee with a kind of emulation: and pray unto all the Gods, that they may have occasion one day to shew that they are no lesse loyal and faithfull to their Friends, than I am to mine; and to their enemies, whiles they have a day to live will never yeeld, unlesse some God crosse them. Now for vertue and good reputation, they would not preferre before it, all the riches of the *Syrians* and *Assyrians* put them both together, and set the same to yours. And such men I would you well knew, are now sitting here. Then *Gobryas* laughed heartily and said. For the love of God, *Cyrus*, shew me where these men are, that I may beg at your hands one of them for to be my sonne. Care not you for that, quoth *Cyrus*, neither shall you need to enquire that of mee. doe but keepe us company, and you shall be able your selfe, to shew each of them, even to another. Thus much having said: he tooke *Gobryas* by the right hand, and rising withall went his waies forth, and drew out all his men with him. And albeit he was earnestly importuned by *Gobryas* to take his supper with him, yet would he not, but stopped in the Campe, and tooke *Gobryas* with him as his guest.

Now being set upon a greene banke, he questioned with him in this manner. Tell me, my *Gobryas*, quoth he, Thinke you that you have more cushions and carpets than every one of us? To whom he answered, I know right well, so God me love, that yee have carpets, cushions, beds, pallets and tables many more, and that your dwelling house is farre larger and of greater receipt than mine, as who for your habitations make use of the earth and skie, and have as many beds as there be couches and resting places on the ground. Besides, yee take for your carpets and cushions not so many as the sheepe afford fleeces of wooll, but as mountaines and fields doe yeeld brash and branch to make fagots of. And this being the first time, that *Gobryas* supped among them, when he saw their coorse and homely fare, he thought himselfe kept more plentifull and liberall cheere than they. But after that he observed their moderate feeding (for there is not a *Persian* of good education, who with any meate or drinke is perceived openly either in his eies, to be distempered, or by ravening and greedy eating, in his mind to have lesse forecast, than if he were not at his meat: For, like as good horsemen, for that they be not troubled on horsebacke, are able all the while they ride, to see, to heare, and to say as they ought: even so, they at their meales, thinke they should appeare openly to be wise, sober and temperate; supposing, that to be stirred and disquieted after eating and drinking, is doglike, swinelike and brutish.) He observed withall in them, that they demanded one of another such questions, as it was more pleasure to aske them than not: and cast forth those prety jests and merry conceits, which being uttered, caused more delight in the delivery, than otherwise kept in: and that in all their mirth, they were farre from contumelious and spitefull termes, farre from doing any lewd and filthy act: farre from grieving and offending one another. But the greatest thing

thing of all other in his opinion was this; that being in warre-service, they thought not any of them who adventured the same perill, ought to have more allowance at the table than the rest: but supposed that Feast to be best, wherein they made their confederates that were to fight with them most valiant: Now when *Gobryas* arose to goe home to his owne house, hee used, by report, these words. I wonder now no more quoth he, *ô Cyrus*, that we have more drinking cups, more garments, and gold in coyne, and yet are of lesse account than you. For all our care and study is who shall have most of these things: Whereas, your chiefe endeavour is as it seemeth unto me, to be the best and most valourous men. When *Gobryas* had thus said, Goe to then, quoth *Cyrus* unto him, See that to morrow morning betimes, you shew your selfe here with your men of armes well appointed, to the end that as we may take a view of your forces, so you may conduct us through your country. Whereby also we shall know, what parts thereof to account friendly, and what to repute as hostile. Having thus communed together, they tooke their leaves, and either of them went to that which was meet for them.

CHAP. III.

How Cyrus intended to assault the great City of Babylon. The discourses which he had with the Prince of Hyrcania and with Gobryas.

WHen morrow appeared, *Gobryas* presented himselfe with his horsemen accordingly and led the way. But *Cyrus*, as became a General and chiefe Commaunder, did not onely set his mind upon his journey, but also as hee passed on, cast with himselfe, how possibly hee might weaken his enemies, and make his owne side stronger. Whereupon, sending for the *Hyrcanian* Prince and *Gobryas*, (for he supposed them to have most skill in those points which he was to know) I thinke, quoth he my good friends, that I shall not doe amisse to conferre with you that are trusty confederates, as touching this warre. For I see, that it concerneth you much more than mee, that the *Assyrian* King get not the upper hand of * us. For my selfe, if I should take the foile and loose this that I have gotten, I might haply find some other place of refuge: but in case hee win and get the day, I see your whole estate will bee alienated from you and become other mens. Mine enemy he is, not because he hateth me, but for that he supposeth it will be his losse if we be great, which is the onely reason why he warreth upon us. But you, he not onely hateth and that mortally, but taketh himselfe also to be wronged by you. To this both of them answered. That as they had a care to performe the exploit, as who knew as much as he told them, so they were exceeding sollicitous withall, about the future issue of the present enterprise. Whereupon, thus began he first with them. Tell me, quoth he. Thinke the *Assyrian* King, that yee alone carry hostile hearts against him, or know yee, that he hath some other enemies besides? Yes verily quoth the *Hyrcanian* Prince: His greatest enemies be the *Cadusij*: a nation very populous and mighty. The *Sacans* also our borderers, who have sustained much harme from the *Assyrian* King. For, he hath attempted to subdue them as well as us. Thinke yee not then, said *Cyrus*, that both of them now,

would

would gladly take our parts, and be ready with us jointly to invade the *Assyrians*? Yes, and that right fiercely said they, if by any means they might joyne with us. And what is the let betwene, quoth hee, that wee may not combine and be united together? Even the *Assyrians* themselves, say they, that very nation through which you goe at this time. When *Cyrus* heard this. What now say my *Gobryas*: and accuse you not this young Prince newly come to the Crowne, as one who in his deportment is very proud and insolent? Yes verily quoth *Gobryas*, for I found him so. But hath he carried himselfe in that sort, replied *Cyrus*, to you onely, or to some besides? So helpe mee *Jupiter* quoth *Gobryas*, to many others likewise. But of his outrages committed upon feeble persons, what need I to relate? For, a much greater Potentates sonne then I am, and one verily who was his companion as mine had beene, whiles he dranke and made merry with him, he laid hands upon and gueldd him: because as some have given out, a Concubine of his had praised him for his beauty and goodly performance, in saying that the woman were right happy, who might be his wife; but, as himself now saith, for that he would have forced the said Concubine. And now is he become indeed an Eunuch. But since his fathers death enjoyeth his Signorie and Dominion. How then quoth *Cyrus* thereupon, thinke you, that this young Gentleman also would gladly see us, if he might be perswaded that wee would aide and assist him? Yes, that he would, I dare be bold to say, quoth *Gobryas*. But to have a sight of him, my good friend *Cyrus*, it is an hard matter. And why so? saith *Cyrus*. Because quoth *Gobryas*, he that will joyne with him, must of necessity passe hard by *Babylon*. And what difficulty lyeth in that? said *Cyrus*. For that, I assure you, upon my knowledge, there hath issued out of that City a more puissant armie by farre; than that which you have in field at this present. Moreover, this you are to know, that for this very cause the *Assyrians* furnish you lesse with armour now, and bring unto you fewer horses, than they did at first: Because your forces seemed unto them that viewed the same but small: and this rumour is already very much spread abroad. And therefore in mine opinion better it were, that wee march warily and well guarded.

Cyrus having heard *Gobryas* deliver such speeches, made answer in this manner. I approve very well *ô Gobryas* of this, that you advise us to stand upon our guard, and to make our journeyes most safely. And considering the businesse well, I cannot thinke in my mind of any surer way than to passe on, directly unto *Babylon*, if to be our enemies forces be there most puissant. For, many they be in number as your selfe confesse. Now, if they shall take heart, and be confident withall, they will upon my word, bee terrible also unto us. In case therefore they shall have no sight at all of us, but thinke that wee keepe close and unseene, as if we stood in feare of them, know assuredly quoth he, that they will be delivered of the feare which they have conceived, and in stead thereof gather more boldnesse, the longer it be that they see us not. But if wee march now straight against them, wee shall find many of them weeping and wailing still for those whom we have slaine: many having yet their wounds bound up, which they received from us; and all of them carrying the fresh remembrances of the late manhood and valour of this our armie, together with the wofull sight and disastrous calamity of their owne. You are besides *ô Gobryas* to take knowledge of this, what an ordinary thing it is in most men, when they are confident

confident and resolute, to carry an haire and invincible minde. Let them be affrayd once, the more they are in number, the greater will their affright and amazednesse be. For, by many rumours and those evill, it is in them augmented: upon many adverse occurrents also: by occasion likewise of many heavy down-looks and astonied countenances, it gathereth still and groweth more and more. In so much as, for the greatnesse thereof it is no easie matter to extinguish it with comfortable words, or by leading against the enemies to put heart and strength againe, or yet by drawing them away, to recover in them any good conceit of themselves. But the more that a man exhorteth them to resolution, the greater perils they thinke they are plunged into. Let us therefore take thoroughly into consideration this point. For, if in the question of warre and martiall exploits, we measure victories by this, whether side can levie and number more men, good cause you have then, to be afraid on our behalfe, and we in very truth are in great jeopardie: but if, as heretofore, so now also, battailes are tried and determined by the valour of those that fight manfully, you cannot doe amisse, if you be bold and confident. For, you shall finde with the helpe of God, many more with us and in our Campe willing to fight, than among them. And that you may yet take more courage unto you, consider this also with your selfe. The enemies are at this present, in number lesse by farre, than before they were discomfited by us: yea and fewer still than what time they fled away from us. As for us, greater we are now than heretofore, by reason that we have wonne a victorie: more puissant also and strong, in regard of our good fortune, and withall more in number, by your coming unto us. And doe not you henceforth detract from the honour of your owne men, now that they be with us. For where Conquerours be, wote well *Gobryas*, that even the very Lackeys and Pages in the traine that hang on, follow boldly. Neither be you ignorant of this, that well may our enemies take a view of us now: but know for a truth, that no way can we terrifie them more than in our march against them. *Sichens* then my opinion is thus delivered, lead us forth directly to Babylon.

CHAP. IIII.

How Cyrus challenged the King of Babylon to come into the field: and then making a league with Gadatas, wonne the fortresses of the Frontiers, and augmented his forces with a number of fortie thousand. And how the King of Assyria would have surprized and taken in the Castles of Gadatas.

THUS they set forward, and by the fourth day reached as farre as to the utmost marches of *Gadatas* his country. But so soone as *Cyrus* was entered within the enemies land, he ordeined to have in battaile ray about his owne person, both of foot and horse as many as he thought sufficient. The residue of the horsemen, he permitted to make rodes, and to raunge abroad, charging them to kill whomsoever they found in armes: but all the rest, together with the cartell that they tooke, to bring unro him alive. The Persians with the rest he commaunded to harry and over-runne the country. Many of them came backe againe, such as had tumbled downe from their horses and

were

were false: and many brought away rich booties with them. Now when the whole pillage was before him: he assembled all the Chieftaines of the Medes and Hyrcanians, the * *Homotims* likewise of Persia, unto whom he made this speech. *Gobryas*, my good friends, hath heretofore entertained us all, with many gifts of hospitalitie. If now therefore, after wee have selected (as the manner is) a due proportion for the Gods, and set by for the rest of the armie a competent part, wee bestow upon him the remnant of the spoiles, wee shall doe passing well: shewing our selves straightwayes to endeavour for to surmount those in courtesies who deserve so well at our hands. No sooner heard they this, but they all approved yea and commended the motion: but one above the rest added moreover and said. Wee must in any case do *Cyrus* so doe. For, thus *Gobryas*, as I take it, reputed us no better than beggers, because wee came not with our proofes full of Daricke purses, nor dranke in * cups of gold. But if we thus doe, he wil perhaps acknowledge, that we may be liberall without gold. Goe to therefore said *Cyrus*, when yee have delivered up unto the Priests the *Deo-dands*, and set aside as much as may suffice the armie, send for *Gobryas*, and let him have the residue. So after they had taken all that was meet and necessary, the surpluse they gave unto *Gobryas*.

* The Persian
storcfaid* Goblets, or
bottles.

This done, *Cyrus* marched against the very Citie of Babylon, with his armie arraunged in order of battaile, like as when the field was fought. Now when the Assyrians issued not forth against him, *Cyrus* commaunded *Gobryas* to ride on, and in his name to summon the King, saying, That if he would come out in person and fight for his country, himselfe would combat with him: but in case he would not defend his country, then of necessitie he must give place and submit unto the winners. So *Gobryas* rode so farre as hee might with safetie, and delivered the said Challenge. Vnto whom the King sent out one to returne his answer in these words. Thy Lord and Master, (*Gobryas*) saith, I repent mee not that I have slaine thy sonne, but because I killed not thee also with him. If yee are minded to fight, come thirtie dayes hence: For, now we have no leisure, and cannot intend it, being as yet but in preparation for a battaile. Vnto whom *Gobryas* said, God graunt that this repentance of yours may never have end. For, evident it is, that ever since it came upon you thus to repent, I am become a pricke in your sides. Then *Gobryas* related the answer of the Assyrian King unto *Cyrus*, which so soone as he heard, he raised his Camp and withdrew the Armie. And calling *Gobryas* unto him. Tell mee, quoth he, Said you not erewhile, that he whom the Assyrian [King] did evirate, would as you thought willingly side with us? Me thinks, said he, I dare warrant that he will. For many times hee and I have freely communed together. When therefore you thinke it good, goe unto the man: but first handle the matter so as that yee may sound him and know what he saith. And after you have familiarly talked with him, if you perceive him willing to friend us, devise what you can that he be not knowne to be our friend. For, in warre, neither can a man by any meanes more pleasure his friends than if he seeme to be their enemy, nor endamage and hurt his enemies more any way, than if he make shew to be their friend. Certes, I know, quoth *Gobryas*, that *Gadatas* would give a great deale, to worke this King of Assyria some mischief, but it behooveth us to consider what he is able to doe? Tell mee then, quoth *Cyrus*. Thinke you that the Captaine of the Fortresse situate in the Frontiers of this country, which

p

yee

ye say was built against the Hyrcanians and Sacans, to be a bulwarke in time of warre, for to defend these parts, will admit into it this Eunuch when he commeth with his power? Yes verily, quoth *Gobryas*, if he come unto him unsuspected, as now he is. And farthest from all suspicion, saith *Cyrus*, he should be, if I besiege and assault his holds as if I were desirous to winne them, and he againe make resistance and defend them with all his might: If I also for my part take somewhat of his, and he againe for it, intercept as much of ours: if he catch I say some others of our men, or else the very messengers whom I send unto those that yee say are enemies unto the Assyrian King: Also, if such as chauce to be taken prisoners, give out and say, they are going to the armie and bringing ladders for to skale the foresaid Castle walles. Again, if the Eunuch, as hearing thereof, make semblance, that hee is come to him with all speed, for to give intelligence aforehand of these occurrents. Surely, quoth *Gobryas*, I know very well, that if matters be thus carried, he will be ready to receive him, yea and intreat him to stay with him untill you be departed. And so, quoth *Cyrus*, being entred once into the Fort, he will be able easily to make us Masters thereof. It cannot otherwise be by all likelihood, saith *Gobryas*, while hee within practiseth and helpeth what he can, and you without more hotely give the assault: Goe your waies then, quoth *Cyrus*, and doe your endeavour, after you have acquainted the Eunuch with this plot, and dispatched every thing accordingly, to be here prest and ready with mee. As for pledges of assurance, you shall neither promise nor shew unto him greater, than those which you have received from us. Hereupon *Gobryas* departed; whom the Eunuch was glad to see: and so they covenanted and agreed in all points that were meet and requisite. Now when *Gobryas* had related unto *Cyrus*, that hee thought all was well and sure enough on the Eunuches part, for the execution of these designments of *Cyrus*, the very morrow after he gave an assault, and *Gadatas* withstood him and defended the Peece. The Fort which *Cyrus* tooke, was the same that *Gadatas* had given order to be assaulted. As for the messengers whom *Cyrus* dispatched before with instructions whither to goe, *Gadatas* suffered some of them to get away and escape, to the end they might bring the forces forward and fetch skaling ladders: but such as he tooke, he examined by torture in the presence of many. And when hee heard by their confession, whereabout they went, hee addressed him immediately that very night to his journey, as if he would reveale the same. Finally, hee managed the matter so, as that his words were credited: and so hee entred the Castle as a friend, and one that would doe his devoyr to aide him. And verily, for the while, he joyned with the Captaine of the said Castle, in making preparations all that hee could for the defense thereof. But when *Cyrus* was come, *Gadatas* with the helpe of those captives in *Cyrus* his armie, seized the Castle into his owne hands. Which done, presently this *Gadatas* the Eunuch, having settled all things in order within, came forth unto *Cyrus*, and doing his obeisance reverently, as the guise is, saluted him in this manner. Welcome *Cyrus*, as I may say, God save you and give you joy. And even so he doth truly, said *Cyrus* again. For, you with the helpe of God doe not onely bid mee, but compell me also to rejoyce. And I would have you to know for certeine, I am not a little proud, that I may leave this fortresse to our Associates here, in termes of friendship: As for your selfe *Gadatas*, the Assyrian King hath disabled for getting children, howbeit not bereft

bereft you of strength to get friends. For, perswade your selfe thus much, that by this deed of yours, you have made us so fast friends unto you, as that wee will endeavour what wee may to stand to you as helpers and assistants, no lesse than if you had naturall children and *nephewes of your owne. Thus said *Cyrus*. Whereupon the Hyrcanian Prince, who even now and not before understood what was done, ranne unto *Cyrus*, and taking him by the right hand, said: O noble *Cyrus*, the exceeding joy and comfort of your friends, how much bound in thankfulness by your meanes am I to the Gods, for that they have joyned mee in alliance to you? Goe you therefore, quoth *Cyrus*, Take possession of that Castle, for which you love mee so affectionately: yea and dispose of it so, as it may be best worth and most acceptable to a friend of ours, to the rest of our confederates, and above all to this *Gadatas*, who hath wonne it and delivered it into our hands. But heare you Sir, quoth the Hyrcanian Prince, Shall we when as the Cadusians, Sacans and my subjects are met, call him also unto us, that wee may all, unto whom it apperteineth, lay our heads together and consult, how to our best behoofe and benefit we may hold this fort? Hereto *Cyrus* also gave his assent. When they were met, whom the charge of the Castle concerned, they agreed in this, that they should joyntly have the keeping of it, unto whom it was commodious for to be a peaceable and friendly neighbour; to the end it might be, as, a warlike and defensive fortresse for themselves, so a strong skants and offensive to the Assyrians.

When this was done, the Cadusians, Sacans and Hyrcanians were much forwarder in the service of warre, and came up unto him with their forces more cheerefully. And hereupon there assembled a power of the Cadusians to the number of twentie thousand light Targuatiens on foot, and foure thousand horsemen. Of Sacans ten thousand Archers on foot: and Carbiens [or Archers on horsebacke] two thousand. The Hyrcanians also sent unto those that were there before, an addition of as many footmen as they could make; beside a supply of two thousand horsemen. For, beforetime they had left the greater part of their Cavallery at home, because the Cadusians and Sacans maintained hostilitie with the Assyrians. But, all the time that *Cyrus* fate here about settling the estate of the Castle; the Assyrians inhabiting neere to those parts, many of them led away their horses thither; many brought and put into his hands their armour. For that by this time they stood in feare of all their bordering neighbours.

After this, came *Gadatas* unto *Cyrus*, advertising him of certeine messengers, who reported, how the Assyrian King, when he heard in what termes the said strong Castle stood, tooke it to the heart, and withall made preparation to invade his country. And therefore, o *Cyrus*, quoth he, if you will let me goe, I will doe my best to save my forts, yet. As for other things I passe the lesse. Then *Cyrus*, Say you should at this present depart, when will you be at home? Surely, quoth *Gadatas*, by the third day I shall be able to suppe in mine owne land. Why! doe you thinke saith *Cyrus*, that you shall finde the Assyrian King there already? Yea verily, quoth he, I know I shall; For, the farther you seeme to have marched forward, the more hast will he make. By what time, quoth *Cyrus*, might I reach thither with my forces? Whereunto *Gadatas* made this answer. You have now my Lord, a great army already, neither can you get unto my habitation in lesse than sixe or seven dayes. Well, said *Cyrus*, Hie you thither.

Make you what speed you can for your part : I shall rid way and follow after, as well as I may. So *Gadatas* tooke his leave and departed. Then *Cyrus* calling together all the Rulers and Chieftaines of his confederates, who seemed by this time in number to be many, and those right hardy and martiall men, in their Assembly made a speech to this effect.

CHAP. V.

*How Cyrus exhorted his souldiers, to give all the booty unto Gadatas :
how hee raunged his battailes, as well to fight, as to march
by night.*

MY Friends and Allies, *Gadatas* hath done such service, as seemed unto us all worthy of good esteeme: and that, before hee ever had received any boone on our hands. And now, there is newes come, that the *Affryan* King invadeth his borders: Who, no doubt, at once will be thoroughly revenged, because he thinkes he hath sustained much damage by him: and haply casteth withall thus in his mind, that if those who revolt unto us shall not be distressed, but contrariwise his confederates be by us utterly destroyed, within a little while, in all probability, there will not one abide with him. Now therefore, I thinke my friends, we shall doe a noble Act, if with alacrity we aide *Gadatas*, a man so friendly unto us and beneficiall. We shall besides performe a deed of Iustice in thankfull requitall of a good turne; and therewith in my conceit worke a fear commodious for our selves. For, if it shall appeare in the eyes of the world, that we aime at nothing more, than to exceed them in hurt doing that annoy us, as also excell those in good doing who deserve well of us: great reason there is, that by this meanes many will seeke unto us gladly for our friendship, and more desire to be enemie unto us. But if we be thought to neglect *Gadatas*, with what eloquence I pray you, (before God I speake it) shall we perswade others to gratifie us? How dare we praise and commend our selves? or with what face may any one of us looke upon *Gadatas*? if wee so many in number be overcome in well doing of him who is but one, especially being in that case as he is.

That when he had thus said they all approved his speech and accorded, to goe in hand with these projects and to performe them thoroughly. Goe to then, quoth *Cyrus*, since yee also give your assent, let us every one leave with our draught beasts, with our wagons and chariots, such as are most meete to goe with the same: And let *Gobryas* be Captaine of the convoy, and goe before them. For, skilfull he is in the waies, and for all other occasions sufficient. As for our selves, with the very best horse and men that we have fet we forward, taking with us victuals to serve for three daies. The lighter we be now loden, and the slihter provided, the more pleasantly shall we dine, sup, and sleepe the dayes ensuing. Now, for the order and manner of our march, let it be thus. First and formost, you *Chrysantas*, lead those that be armed with corselets, for as much as the way is even and broad. Place all your Centiniers in the Front: and let every hundred march severally by themselves. For going thus thicke and close together, wee shall rid ground most speedily, and travaile with greatest security. The reason wherefore I will and commaund those * Quirace men to goe before is, because they

they are the heaviest part of the armie and most charged: who leading thus the way, it muſt needs be that the reſt will ſooner follow and more eaſily, that are more lightly armed. Contrariwiſe, if in the night ſeaſon the nimbleſt and ſwifteſt part ſhould march formoſt: no marvaile is it, if the * regiments bee diſtracted: For, ſo, that which is in the vaward, quickly outgoeth the reſt, and getteth out of ſight. Next after theſe, let *Artabazus* conduct the *Persian* Targuati-ers and Archers. After them, *Andramias* the *Mede* ſhall have the leading of the *Median* Infantry, and *Embas* next to them of the *Armenian*. Then let *Artuchas* follow with the commaund of the *Hyrcanians*. After whom, *Thambradas* with the *Sacan* footmen, and at the tayle of them *Damatus* with the *Caduſians*. But lead they all their regiments in this order, namely having the Centurions afore-front, the Targuati-ers on the right hand, the Archers on the left of their owne ſide. For, marching in this manner, they are the readier to execute any piece of ſervice. Behind theſe, quoth hee, ſhall the * porters follow with all their baggage: Whoſe Provosts muſt looke unto them all, that in the evening they bring together every thing in good order before they ſleepe: as alſo that early in the morning, they be with their carriages ready, appointed in due place and follow decently. Next to theſe, *Madatus* the *Persian*, is to lead the *Persian* Cavallery: Who alſo ſhall have the Centurions of the horſemen in the front: and let every ſuch Centurion lead his troupe ſingle, by it ſelfe, like as the Captaines of the footmen doe. After whom let *Rhambacas* the *Mede* march with his men of Armes likewiſe; and then you *Tigranes* with your owne Cavallery. And ſo forth, for the Confederates; let all the * Captaines of horſemen conduct thoſe, with whom every one came unto us. The *Caduſians*, as they came laſt, ſo let them march in the Reare himmoſt. And you that are their Commaunder, take the charge now of all them that are behind, and permit not any one to follow after your horſemen. Yee Captaines and ſouldiers both, as many as bee wiſe looke to it diligently, that yee march in ſilence. For, by night, every thing muſt of neceſſity, both be perceived and alſo wrought, by helpe of eares rather than of eyes. And put caſe that any trouble and diſorder ariſe in the night ſeaſon, it is much greater, and the ſame harder to be compoſed than in the day time. And therefore, both ſilence is needfull to be kept, and order alſo as poſſibly to be obſerved. Now, for the night watches quoth he, (ſo often as ye are to ariſe in the night) they muſt be alwaies appointed very ſhort, and as many as may be: For feare that any man by occaſion of long wanting ſleepe in his watch, be enforced to take hurt in his march. And looke, when the houre of remoove and ſetting forward is come, the ſignall muſt be given by winding an horne. To conclude, when every man is furniſhed with neceſſaries, bee yee ready to take the high way that leadeth to Babylon. And let each one, ever as hee beginneth to march onward, hee exhort him that commeth behind at his heeles to follow on.

After this, they retired to their Pavilions, discoursing as they went one with another in this sort. What a singular memorie hath *Cyrus*? How many hath he given directions unto? How hath he charged and commaunded them by name? And, in truth, *Cyrus* attained unto this by his industry and diligence. For, he thought it a great wonder, That whereas base artificers and mechanickall Artificaries, know every one the severall names of the tooles belonging to their Art, and the Physician likewise the termes of all the instruments, drugs and medicines

* or, butation.

* Souldier
or, page 2
OXFORD

C. * Guider,

cines which hee useth; the Generall I say of an armie, should bee so stupid and blockish, as not to know the inferiour Captaines names under him, whom hee must necessarily use as instruments when hee is minded either to surprize any thing by way of prevention or to hold the same: when he intendeth I say either to encourage or to put in feare. Moreover if at any time a Generall be disposed to grace and honour one, he thought it seemely and decent to call the party by name. Furthermore, of this opinion he was, that they who thought their Prince tooke knowledge of them, were both desirous to be seene above the rest exploiting some brave service, and also readier than others to forbear committing any lewd and unseemely act: This also he supposed to be a foolish and absurd fashion, that when a Lord Generall would have a thing to be done in the Armie, he should give order therefore, as some masters in their houses use to commaund, namely in this manner, Let one goe for water, Some body cleave wood, &c. For, when they bid in this wise, he thought they would all look and stare one upon another, and none goe about that which is commaunded: all are in fault alike: yet is there not one ashamed of his fault or once affraid: because it is common to him with many other. In these regards, whensoever hee commaunded ought to be done, he called unto them all by name. And thus much as touching the discreet judgement of *Cyrus* in these matters.

* Sergeants.

The Souldiers then, for that time, when they had supped, appointed sentinels, and brought together all things needfull, went to bed. And at midnight he gave the signall [to dislodge] by sound of horne. Then *Cyrus*, after he had said unto *Chrysantas*, that he should give attendance in the very way, before the vaward of the armie, taking his * officers [and guard] about him, went forth. Within a while, *Chrysantas* with the Cuirace men in his conduct. Whom *Cyrus* when he had given him guides of the way, commaunded to march faire and softly, untill a messenger came unto him; For as yet all the armie was not on foote. Himselfe standing still in the same place, looke whom he saw coming toward him, he did put forward orderly in his ranke, but unto him that lagged behind he sent to call him on. Now when they were all upon the way, he dispatched certaine horsemen unto *Chrysantas* to tell him, how they all now had put themselves in their journey, and therefore willed him to mend his pace and lead on faster. Himselfe in person, mounted on horsebacke rode gently to the Front of the armie and beheld the companies in ranke: and whomsoever he saw marching in good order and with silence, to them he would ride close, and aske who they were: and when he once knew, praise them he would: but if he perceived any to be tumultuous and disorderly, after the cause thereof knowne, he would labour to appease the misrule. One thing there remaineth yet, as touching the diligence and care which he shewed in the night march: namely that he sent forth before the whole armie certaine footmen lightly appointed, and those not many in number: who being both seene of *Chrysantas*, and also seeing him, should as * Otacusts listen and advertise him of all occurrents, occasions and opportunities presented. And one there was over these Avantcurriers, to rule and order them: and whatsoever was ought worth and materiall, he would give notice thereof: and what was not, hee troubled him not with shewing the same. And thus verily, marched he by night. But when the day was come, certaine of the *Cadusian* horsemen, hee left with their Infantry marching as they did himmost, for that they should not goe naked and destitute of men of

Armes:

Armes: the rest hee commaunded to ride on, to the Vanguard: because the enemies affronted it: to the end that if any encountred full opposite unto him, he having the strength of his armie in battaile ray, might make head and fight with them; but if they were seene any where to flie, he might be most ready to pursue them: for, he had ever about him, some appointed to follow the chace when there was need of pursuit: others againe to abide with him. For, never would he suffer a whole Regiment to be * dismembred. In this wise led *Cyrus* his Armie forth. Yet kept not he himselfe alwayes in one place: but riding to and fro, and up and downe, surveied his souldiers, and with good care tooke order for whatsoever they wanted. Thus much of the march of *Cyrus* and his host.

* dismembred.
* To be scattered.

CHAP. VI.

A Conspiracy against Gadatas. An Ambush layd by the Assyrian King: Where hee received a great overthrow. How Cyrus saved Gadatas and all his men.

Now it happened, that a certaine great person one of *Gadatas* his men of armes, considering how his Lord and Master was revolted from the Assyrian King, thought this with himselfe, that if ought but well should come unto *Gadatas*, hee might obtaine at the Kings hand, the seizure of all his goods and lands. Upon which project of his, hee sends one of his trusty servants unto the said Assyrian King with these instructions: That in case he found the Assyrian forces already in *Gadatas* his country, hee should give the King to understand, that if he lay in ambushment, hee might take both *Gadatas* himselfe and all his companie: willing him withall to signifie what power *Gadatas* had in his conduct: likewise that *Cyrus* accompanied him not; as also, to shew which way he would come. Moreover, to the end he might be the better believed, he charged his owne servants, to deliver up the Castle which himselfe held within the territorie of *Gadatas*, with all that was therein, into the hands of the King of Assyria. Furthermore, he promised that after he had slaine *Gadatas*, he would come to him in person if hee could: if not, yet would hee from that time forward take the Kings part. The messenger appointed for this errand rode post, and with great speed came unto the Assyrian King, and declared unto the King the cause of his coming, which when he heard, he presently entred upon the said Castle, and with a great power of horsemen, and a number of chariots, laid wait in the villages standing thicke thereabout. *Gadatas* when he drew neere to those villages, sent forth certaine in espiall to cleere the coasts. The Assyrian King having intelligence that these espies were coming, commaunded two or three of the chariots and some few horsemen to give ground and flie, making semblance as if they were affrighted, and but few in number. Which when those foreriders perceived, they not onely themselves followed in pursuir, but also gave the Alarme to *Gadatas*. Who being deceived thereby, made after and followed againe. The Assyrians then, for that they thought *Gadatas* at the point to be taken, arose streight out of their ambushment. *Gadatas* with his companies seeing that, fled, as good cause they had: The other side againe with as great reason pursued them. At which very time, that traitorous

* or pryie Espies.

terous villaine who had plotted to forelay *Gadatas*, strake him: and failed in deed of giving him a deadly blow, but smote him in the shoulder and so wounded him. Which deed done, he went his wayes to joyne with those that followed in chace. For, being knowne who he was, hee together with the Assyrians put spurres to his horse, and helped the King in his pursuit. Then and there, be you sure, they that rode upon the heaviest and slowest jades, were taken by those who had the swiftest steeds under them. And verily *Gadatas* his horsemen being all fore overlayed, for that they were tired out with their long journey, no sooner espied *Cyrus* comming forward with his armie, but a man might well thinke they were right joyous and glad, as if out of some storme and tempest they had arrived to a safe harbour. *Cyrus* at the first sight, marvelled thereat: but when hee understood what the matter was, so long as they rode all a-front toward him, he led his forces in order of battaile against them. But so soone as the enemies knowing how the world went, reculed and fled, *Cyrus* commaunded the light horsemen appointed therefore, to make hote pursuit, and himselfe with the rest followed hard after according as he thought it expedient. There, might a man have seene, some Chariots taken, out of which the drivers were fallen, partly in the very turning and partly otherwise: others againe intercepted by the horsemen and surpris'd. They slew also very many; and among the rest, the traitour himself who had hurt *Gadatas*. Meane-while the Assyrian footmen who were besieging *Gadatas* his forresse, abandoned that enterprise. Some fled for succour into the Castle, which had revolted from *Gadatas*: others got away before their enemies, and did put themselves into a great Citie of the Assyrian Kings, whereinto himselfe with his chariots and horses was retired. Vpon these exploits thus atchieved, *Cyrus* returned backe into *Gadatas* his country: and after order given unto those whom it concerned, to take charge of the captives, he went directly to see how *Gadatas* did upon his hurt. And as he went forward, *Gadatas* having by that time, his wound dressed and bound up, met him on the way. When *Cyrus* saw him, he rejoiced and said. I was comming to you, for to see how you did: And I, quoth *Gadatas*, so God me love, was going, to behold you againe and see what a countenance you carry, bearing as you doe this brave minde: who, when I wist not my selfe what need you had now of my helpe, nor you ever undertooke or promised to doe this for mee, ne yet in your owne particular received so much as any small pleasure at my hand; but onely for that I seemed unto you, in some measure to benefit my friends, have so lovingly and with such affection reskued mee: as that now for any thing in mee, I might have perished, but by your meanes I am saved. And here, my good *Cyrus*, I report mee to the Gods whom I take to record, were I as perfect and sound a man, as when I was new borne, and had I begotten children, I doubt whether ever I should have had a child of mine owne, who would have proved so kinde to mee, as you have beene. For, I have knowne other unnaturall children; (and even for example this very King of Assyria that now is) who hath wrought his father much more woe and trouble, than himselfe is able now to worke you. Whereas *Cyrus* returned this answer. My *Gadatas*, You make a great mervaille of mee now, letting passe I assure you a greater wonder. And what might that be, quoth *Gadatas*? Even this, saith he, that so many Persians, so many Medes, so many Hyrcanians, and all the Armenians, Sacans and Cadusians here present, have

have hastened and beene so forward for your sake. Whereupon *Gadatas* brake out into this prayer. O Iupiter, the Gods graunt unto these men many good blessings, but unto him most, who is the author of this their so kinde affection. And to the end, ô *Cyrus*, that we may enterteine and adorne these whom you so praise, here take such hospitall gifts as I am able to bestow, And therewith presented unto him very many: that not onely whosoever would might sacrifice unto the Gods, but the whole armie also throughout be rewarded according to the worth of these Acts so well performed, and speeding as well.

CHAP. VII.

The good Remonstrances of Cyrus, as touching the fault of the Cadusian Prince. The treatie with the King of Assyria, for the good of his people.

BVt the Cadusian * Leader, who having the conduct of the reward, had to hand in the chace, yet desirous for his part also to doe some notable peece of service by himselfe, without acquainting *Cyrus* with his designe, and saying never a word unto him, made a rode into the territorie toward Babylon and harried it. But whiles his horsemen were raunging abroad and straggling asunder, the Assyrian King issuing out of a Citie of his owne whereinto he was before fled, came upon them at unwares, with his armie very well appointed, and in order of battaile, to encounter him. And when he discovered them to be the Cadusians onely, he charged upon them, and among many other slew the said Commander of them. He tooke many horses also of the Cadusians, and despoyled them of all that bootie which they had gotten and were driving away. Thus the King of Assyria, after he had followed the Cadusians in rout, so farre as he might with safetie, returned. As for the formost of the Cadusians, they recovered the Campe by the shutting in of the evening and so escaped safe. *Cyrus* being advertised of this disaster, went forth and met the Cadusians. As he saw any one wounded, him hee received and comforted, yea and sent to *Gadatas* for to be cured. The rest he bestowed in pavilions by themselves together, and with great care gave order that they should have all necessaries, afflu-
* Damadas
ming unto him as assistants in the businesse, certeine of the Persian Homotimi. (For, in such cases as these, good and honest men are willing to set to their helping hands) And for his owne part verily, how much hee grieved it evidently appeared, in that it being now supper time, when the rest were at supper, *Cyrus* still with his * Ministers, Physicians and Chirurgions gave attendance, and by
* Serjeant
his good will left not one neglected and unlooked to, but if hee did not in his owne person see to them, every man might plainly perceive, that he sent others to tend them. And so for that time they went to rest.

By the breake of day, he made Proclamation by the publike Criers that the Rulers of the other Associates, but the Cadusians all in generall should assemble together: and unto them hee delivered these or such like words. My friends and Confederates. An ordinary accident it is among men, that hath befallen unto you. For, men yee are, and that men should erre, is in my conceit, no wonder. And yet by good right meet it is, that of this infortunitie we should reape some profit. Namely, To learne, never hereafter to sever from the

whole body of the armie, any Regiment, weaker than the enimies forces. Neither speake I this, quoth he, that a man ought not sometimes to goe out, when the case so requireth, with a lesse power, than wherewith the Cadusians ere-while did set forth. But if one enterprise an exploit, imparting his minde first to him, who is able and sufficient to helpe; and so goe forth, he may perchance faile of his purpose and be deceived: yet as possible it is, that hee who stayeth still behind, may delude the enemies, diverting them another way from those who went forth. There are besides, other meanes to worke trouble unto the enemies, and thereby to procure the safetie of friends. And so verily, he that is gone apart from the rest, may not be coumpted absent, but to depend upon the residue of the forces behind. But he that departeth, making no man privie beforehand where he is, differeth nothing at all, from him, who of himselfe alone undertaketh an expedition. Howbeit for this mischance, quoth he, that hath happened, God willing, ere it bee long wee will be avenged of our enemies: For, so soone as ever yee have taken a short dinner, I my selfe will bring you where the deed was done: and there will we both bury our dead, and also if God will, shew unto our enemies, that in the very place where they thinke they have gotten the upper hand, there be others better men than themselves: in so much as they shall take no great joy, to see that plot of ground, on which they slew our Associates. But in case, they will not come forth and meet us in the field, let us set their villages on fire, let us harry and wast their country, that they may have no pleasure, in the sight of those things which they have done to us, but contrariwise sorrow, and grieve to behold their owne calamities. Goe yee therefore all the rest, quoth he, to your dinners. As for you that are Cadusians: First, choose according to your owne law and custome, some one to be your * Prince, who with the auspicious helpe of the Gods and us, may take the charge of you, and see what yee stand in need of. When yee have elected him and dined withall, send whom yee have elected unto mee. And so they did accordingly. But *Cyrus*, after hee had brought forth his armie, and appointed him to his Regiment whom the Cadusians had made choice of, commaunded him to lead the same arraunged in order of battaile close to himselfe, to the end, quoth he, that if it be possible wee may encourage these men againe. Thus set they forth, and being come to the place, they both entered the Cadusians, and harried the country. And when they had so done, and gotten victuall and other provision out of the enemies land, they departed and returned into the territorie of *Gadatas*.

Cyrus then, considering that they who had revolted unto him, bordering as they did upon Babylon, should susteine much detriment by so ill a neighbour, unlesse himselfe were continually present with them, commaunded as many of the enemies as he dismissed, to say unto the Assyrian King, and withall sent an Herald to denounce unto him in his name, that ready hee was for his part to forbear the husbandmen that tilled the ground, and would doe them no wrong; in case the King likewise would permit their labourers and husbandmen, who had revolted unto him, to till their grounds in peace. And you verily, quoth he, to the King, were you able to prohibit them, shall when you have all done hinder but a few: For their territories are but small who have turned from you to me: but it lies in my power to suffer a large country of yours to be tilled. And as touching the harvest and inning of the fruits therein; if the

the warre continue, he shall reape and gather all, (as I suppose) that is the Conquerour. But if peace shall be established, who but your selfe shall have and hold all? For surely, if any of my souldiers shall rise and take armes against you or yours against mee, we will of both sides, quoth he, doe our best to chastice and punish the delinquents. Having put these instructions in this wise into the Heraulds mouth, he sent him away. The Assyrians when they heard this message, did the best they could to perswade their King, to condescend unto these conditions, and to leave as little warre behind, as might be. And verily the Assyrian King, whether it were through the perswasion of his owne nation, or for that himselfe was willing enough, and inclined that way already, assented thereto. Hereupon capitulated and covenanted it was betweene these two Potentates, that the husbandmen should have peace, and the armed souldiers warre. Thus much effected *Cyrus* in the behalfe of husbandmen. As touching pasturage for their labouring beasts, he gave order unto his friends, That it should be assigned and set out, as they would themselves, where their owne Demesnes and Seignories lay: but from the enemies they drave booties wheresoever they could light upon any: to the end, that unto his Associates the warfare might be the more pleasant. For admit they gat no victuals and necessaries, yet the daungers were all one: but to live of their enemies country, seemed to make their souldiery and service the easier.

Well, whiles *Cyrus* now made preparation to depart out of those quarters, *Gadatas* came and shewed himselfe, bringing and driving before him many and sundry presents, as having a large habitation, and the same well stored: and among the rest, many horses of service, which he had taken from his owne men of armes, such as he distrusted for their treacherous lying in wait for him. And as he approached neere unto *Cyrus*, he spake in this wise. Here Sir, quoth he, I bring now unto you these things, that you may for the present use them as you need. But thinke this withall, that whatsoever beside is mine, the same is also yours. For neither have I nor ever shall, a child of mine owne body begotten, unto whom I may leave my house and inheritance, but when I die, my whole line and name must of necessitie be extinct with me. And the Gods, O *Cyrus*, I take to witnesse, who both see all and heare all, that I have not committed either in word or deed, any unjust or dishonest act, whereby I should deserve these calamities. And as he uttered these words, he bewailed his owne fortune, and for very teares could speake no more. *Cyrus* hearing his pittious mone, tooke commiseration of the mans hard hap and calamitie, saying withall. As for the horses, quoth he, I accept of them. For hereby shall I doe you a pleasure, all the while I bestow them upon those men, who are better affected unto you, as it appeareth, than those whose ere-while they were. And, the Persian Cavallery I shall shortly make up, to the number of 10000 horsemen, the thing that I have so long desired. Your other treasure, quoth he, take away, and keepe it to your selfe, untill you see me have so much, as that in requitall I be not inferiour to you. For, if at your departure you give me more than you receive at my hands, I know not, so helpe me God, how to doe, but to be grieved and ashamed. To this *Gadatas* said, Truly I beleve you herein. For, I see your gentle nature and franke disposition. But, see I pray you, whether I be able to keepe the same: For, so long as we and the Assyrian King were friends, my Patrimony was thought to be a very faire livelode and estate. For, lying as it did neere unto that great

and populous Citie Babylon, looke what commoditie might grow from a noble and ample Citie, wee got and enjoyed the same: and what trouble or encombrance might arise from thence, we could retire hither home and be farre remote thereof. But now, standing as we doe in termes of enmitie, evident it is that after you be once departed, both we our selves shall be forelaid with our whole family: and so farre as I can see, a pensive and sorrowfull life wee shall lead, having our enemies so neere, and seeing them to bee more puissant than our selves. But, peradventure you will say. And why thought you not so much before you revolted? Certes, *Cyrus*, because my minde fixed upon such a wrong done, and blinded with very anger, considered not what was best and safest for me: but conceived and ever was with child of these fantasies. Will it never be, that I shall be revenged of him, an enemy both to God and man? him, I say, who mortally and continually hateth not one, if he doe him any wrong, but if he doe but suspect another better than himselfe? And therefore, I thinke verily, that being so bad as he is, all the confederates that he employeth in his service, he shall finde worse than himselfe. And say, there bee any one that seemeth better than another; Bee assured, *Cyrus*, you shall never need to fight against any good and valiant man, but he will be sufficient so to worke and contrive, as to kill him to your hand that is his better. And as for molesting mee, verily, he will I suppose with the helpe of those wicked ones overmatch me.

When *Cyrus* heard him say thus, he thought, that he spake to the point, and what was worthy to be considered. Whereupon he inferred presently and said. How say you then *Gadatas*, have you not fortified your holds and castles with garrisons for your owne defense and safetie, whensoever you shall enter into them? And doe you not your selfe in person goe with us in this expedition, that if God be still on our side, as now he is, this [wicked Prince] may stand in feare of you, and not you of him? Goe along therefore with me, and what ever of yours you take pleasure to see, or delight to companie with, have with you. Certes, you may as I suppose stand me in very good stead, and I will endeavour likewise to my power for to pleasure you. Which offer when *Gadatas* heard, he tooke heart againe and said. Is it possible for me to trusse up bag and baggage, and to gather together all that I have before you depart? For, desirous I am, quoth he, to have away my mother with me. You may very well, quoth *Cyrus*. For I will stay for your sake, untill you say that all is well. So *Gadatas* for the present tooke his leave, and by the advice of *Cyrus*, did put garrisons into those Castles which he had fortified: and gat together all such stufte and furniture, as might beseeeme an ample and stately house for to be inhabited. Moreover, of those about him he tooke such trusty friends, as in whom hee had delight: yea and many likewise whom he distrusted: and of those, hee compelled some to bring away with them their wives, others their sisters: to the end that being yoked to them, hee might hold them in their allegiance. Thus *Cyrus* having *Gadatas* in his retinew, departed: Who served his turne very well, to direct him in the waies, to shew him where water, where forage, provander, and corne was to be had, to the end he might alwaies encampe in places of most plentie.

CHAP. VIII.

How Cyrus as he returned into Media, passed before Babylon: and surprised certaine Forts upon the Frontiers.

NOW when he marched on, and discovering in his journey, the city of Babylon, perceived besides that the way which he went, led directly to the very wals, he called *Gobryas* and *Gadatas* unto him. Of whom hee demaunded, if there were not another passage, that they might not approach the wall so neere? Then *Gobryas*, There are, my Lord, quoth he, very many avenues, but I thought you were now minded to lead your army as high as you could unto the City, for to shew unto them within, your armie how brave and puissant it is. For, when you had a lesse power, you came close to the very wall, and they beheld us to be but few in number. And now, although the King be in readinesse, as hee said himselfe he was preparing to fight, yet I know very well, that when he vieweth your forces, he will thinke his owne to be yet unready. To this, *Cyrus* made answer thus. You seeme to mervaille my *Gobryas*, that when I came with a lesse armie by farre, I advanced hard to the City wall, and now having a greater power, am unwilling to march under the same. But mervaille not thereat, quoth he. For, it is not all one to advance * close forward, and to * passe by aloofe. For, all men advance forward, so arraanged, as they thinke they may fight best: and yet those that be wise, use in withdrawing and retreating their forces, to consider, how they may get away, not most speedily, but with greatest safety. Now, of necessity, passe by wee must, with our wagons stretched out in length to the view: but withall, other porters and carriers of baggage very neere together and hidden. And all these ought to be fenced very close with armed men. Neither must our carriages be seene of our enemies any where without armes. In which regard, if we march so, it cannot otherwise be, but the strong and able men to fight, must be placed close to the weak and feeble. And therefore, if the enemies would in any place fallie forth thicke out of the City and charge us, wheresoever they shall encounter with us, they will be able more fiercely to maintaine the fight, than we that thus passe by. Again, to those that march so * in length, there can no helpe and supply be brought, but a great way off, and long first: Whereas they from the wals, may in a trice, both runne to succour them that are so neere, and also as soone retire againe. But if we passe along no neerer than so as they may see us, keeping onely the same breadth as now we doe in our march, our number verily they shall behold, but by reason of the glittering harnois and armed men intermingled among, the whole multitude and body of the armie must needs seeme terrible. Now, if as we march in this order, they shall closely set upon us, wee discovering them before a good way off, shall not be taken tardie nor unprovided. But rather, my good friends, quoth he, they will not so much as give the attempt, when they must goe farre from the walles: except they suppose themselves with their whole power able to outmatch us and all our forces. For, thus to goe aside and out of the way is a fearefull thing. When he had thus said, he was thought unto them all that were present to speake fully to the purpose. *Gobryas* therefore led as hee commaunded him. Thus, as the armie passed aloofe by the Citie, *Cyrus*

Cyrus himselfe held of, and drew backe so, as evermore hee made the reward stronger and stronger. After hee had passed forward in this sort, so as within few dayes following, hee was come unto the Confines of the Assyrians and Medes, from whence he had first set out, finding there three fortresses of the Assyrians, one of them which was the weakest he assailed and forced the other two, what with the terrible summons of Cyrus, and what by the faire persuasions of Gadas, the Captaines of the garrisons within, surrender.

CHAP. IX.

How Cyrus returned to the Marches of Media, and laboured to appease the wrath of Cyaxares. The answer also that he made unto him.

THESE exploits atchieved, Cyrus sent unto Cyaxares, requiring him personally to repaire unto the Armie, to the end they might devise together and consult, as touching the keeping of those holds newly taken in: as also, that upon the sight of the Armie, he might advise farther concerning other affaires, what he thought meet to be done. Yet say, quoth he, that (if hee thinke so good) I am ready to come unto him; there to encampe. Thus the messenger went to declare this errand. Meane-while Cyrus gave order unto Gadas for to adorne and set out most gorgeously that Assyrian Kings Pavilion which the Medes had chosen out for Cyaxares, with all the other furniture that it had, also to bring the foresaid two Ladies into the womens* roome within the tent, and with them the muscicall chanteresses, selected for Cyaxares, which they did accordingly. But when he that was sent to Cyaxares had delivered his message, no sooner heard he it, but he thought it better, that the Army should remaine there still upon the Confines. For, the Persians also whom Cyrus had sent for, were now come unto him, being in number 40000 one with another, of Archers and light Targuatiars. And therefore when Cyaxares saw that these likewise much endammaged the Medes land, he thought it would be more for his ease, to be discharged even of them, rather than to receive a multitude of others unto them. Now when he, who had the leading of this armie out of Persia, asked Cyaxares according to the tenour of Cyrus his Letter, whether he had any need of the said forces? and he againe answered, that he had none; O he, the very same day hearing of Cyrus his coming, went forth with his power towards him. The morrow after, Cyaxares with the residue of the Medes horsemen that remained with him, did put himselfe on his journey. And when Cyrus was advertised of his approach, he tooke unto him the Persian horsemen, who by this time were in number much increased; all the Medes likewise and Armenians, the Hyrcanians also and other Confederates, as many as were best mounted and armed withall, and so met Cyaxares and shewed unto him his whole power. But Cyaxares, seeing such a shew of so many brave men accompanying Cyrus, and contrariwise so small a traine, and the same of base accompt, attending upon his owne person, thought it a great dishonour and disgrace unto his Majestie, and thereat grieved not a little. Then Cyrus alighted from his horse, and when he came towards him for to kisse him, as the manner was, Cyaxares likewise dismounted in deed, but turned away and would not kisse him: nay, hee wept amaine, that all men might see him. Whereupon Cyrus commaunded

* Cabin, or Parlour.

maunded all others to goe aside and be still. But himselfe taking Cyaxares by the right hand, and leading him out of the way under a row of certaine Date trees, gave commaundement, to lay Median carpets and rugs for him on the ground, upon which when he had caused him to sit downe, hee sat himselfe by his side, and began to breake with him in this manner.

Tell mee on * Gods behalfe, my good Vnkle, why you are so angry with me: what offensive matter see you, to take it so grievously as you doe? Hereunto Cyaxares made answer after this sort. Because, Cyrus, I being reputed to have lineally descended, so farre as the memorie of man or auncient records doe testify, from Kings in old time mine Auncestors, knowne also to be a Kings sonne, and taken for a King my selfe, see how basely and unbecoming my estate I ride. Contrariwise with what a companie of my retinew, and with a warlike power besides you beare a port here, and magnificently shew your selfe: It would have grieved one, in my conceit, to have beene served thus at an enemies hand: but so to be entreated of them, by whom there was least cause, it is before God, a greater indignity by farre. And better it were for me, I suppose to bee buried quicke tenne times in the earth, than to be seene so abject, and to see mine owne servants and subjects, thus to neglect me, yea and to make a laughing stocke of me. For, it is not unknowne unto me, that not onely you are of greater puissance than I, but also even mine owne vassals are come to meet me more mighty than my selfe: and so well appointed, as that they be able to doe mee more harme than I can them. And as hee uttered these words, the teares came upon him more and more, in so much as hee enforced Cyrus also to weepe, so as his eyes stood full againe of water. Who after hee had staied and continued himselfe a while brake out into these words.

But you, Cyaxares, neither say truly nor deeme aright, in case you thinke that the Medes by my presence with them are so well appointed, as to bee able for to worke your woe. Certes, I nothing mervaile that you are wroth and affraied. And whether you be offended with them justly or unjustly, let that for me, goe by: For, well I know, that if I should plead in their behalfe, you would take it to the heart. But, for a Prince and Sovereigne, to be angry and displeased with all his subjects at once, I hold it a foule fault. For, many enemies must needs bee procured, when a man is terrible unto many. And when one is set against all, he giveth them occasion to joyne all in one mind, and to draw in a line. In which regards, be you assured, I sent these your men backe unto you not without my selfe, as fearing on their part, lest ought might by reason of your indignation have fallen out, which we all should rue. And verily by Gods helpe, for these matters you shall incurre no daunger so long as I am present. But whereas you thinke your selfe wronged by me, that goeth to my heart, if endeavouring as I doe, all that I can to pleasure my friends most, I be thought afterwards for my labour to worke and practise the contrary. Well, Let us not thus rashly contest and blame one another: But see, if it bee possible in most plaine termes what manner of injurie mine is? And verily, content I am for my selfe to make that offer which is most just and equall. If it appeare that I have done ill, acknowledge I will and confesse my fault. But, if it bee found, that I have done nothing amisse, nor intended evill, will not you then yeeld, that you have not beene wronged by me? It must needs be so quoth he. Nay, what and if it shall evidently be knowne, saith Cyrus, that I have beene the author of your

* For Gods sake.

welfare?

welfare: that I have studied to conferre as many benefits as I could upon you, will you not judge me worthy of praise rather than of rebuke? That is but reason, quoth *Cyaxares*. Why! then saith *Cyrus*, let us examine in particular every thing that I have done: and so it will most evidently appeare, what therein is good, and what is bad? Begin we, I say, if you thinke that will serve, at the very originall. For, what time as you perceived many of your enemies assembled, and those already come forward against you, and invading your land; what did you but send immediately to the State of *Persia*, craving their aide, yea and to my selfe especially, intreating me both to come, and also to labour, if any *Persians* were sent, to be their Leader and Commaunder? Perswaded therefore I was by your words: I came unto you in person, and brought unto you men, for number many, and for valour the best I could. True it is quoth he, you came indeed. Tell me then, saith *Cyrus*, First, whether herein you condemne any injurious dealing of mine to youward, or rather commend my * beneficence to you? Apparent it is quoth *Cyaxares*, that hereby I must acknowledge your good dealing. Goe to then, said *Cyrus*, when your enemies were come, and that there was no remedie, but fought they must be with, did you in that tryall perceive me, either to shrink for any paines, or to spare for any perill? No surely quoth *Cyaxares*, I protest before God. To proceed, said *Cyrus*, what time as by Gods assistance, the victory was ours, and the enemies fled. When I requested you, that wee might with our united forces, pursue them, and in common revenge our selves of them, and what event soever ensued thereof, good or bad, to take part indifferently: in these things can you impute any avarice unto me, as if I sought mine owne advantage above others? At this, *Cyaxares* held his peace. Then replied *Cyrus* and went on in this wise. Since it pleaseth you at this question to keepe silence rather than to answer: yet tell mee thus much I pray you, whether you tooke your selfe to be wronged in that, when you thought it stood not with your owne safety to follow the chace, I would not suffer you in proper person, to bee in any part of the danger, but requested you onely to send unto me some of your horsemen: Shew I say, whether in this request of mine, I did you wrong, especially seeing I had already borne my selfe in your service as a true confederate? And when *Cyaxares* said nothing to this also. Seeing then, quoth *Cyrus*, it is not your pleasure to answer unto this point: Speake yet from henceforth, whether I wronged you, in that, when you made me this answer, that perceiving as you did the *Medes* addicted to Ioviall mirth, you would not have them to give it over, nor force them to enter upon a dangerous peece of service, Tell me I say, Thinke you that I offered you any hard measure, in that I neglected to be angry with you, but estoones entreated of you afterwards, that thing, than which I knew, there was nothing of lesse moment for you to graunt, nor easier to be imposed upon the *Medes*? For, I prayed you onely to give me such as willingly would follow me. Which being graunted, yet was I never the nearer, unless I could perswade them. To them I went, I perswaded with them: and looke whom I could prevaile with, I tooke with me, and went my waies with your good leave and permission. Now if you esteeme this blame-worthy, then surely even to take any thing at your hands which you frankly give, cannot, as it should seeme, be void of blame. To be short, Thus and thus wee did set forth. When wee were gone, what was exploited by us which is not to all men knowne? Was not our enemies campe by force wonne?

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Were not many of them slaine that tooke armes and rose against you? And of those that remained alive, lost not many their armour? and as many their horses? The goods verily of those who beforetime carried away and harried before them yours, you see now in the hands and possession of your Friends: part whereof, they bring to you, and part for themselves, who nevertheless are under your dominion. And that which of all the rest is most honourable and glorious, you see your owne Territories and Seignories enlarged, but those of your enemies diminished. Your enemies Castles and Forts, you see wonne and held by force: but your owne, as many as formerly were plucked from you and in the possession of the *Syrians*, are now contrariwise reverted unto you. Of these particulars to desire for to know, whether any were good * to you or hurtfull, I cannot say what it should meane: but yet gladly would I; and what is the let but I may heare it? Deliver then what your opinion is of the premisses. This said, *Cyrus* ended his speech. And then *Cyaxares* returned this answer.

That these deeds which you have done, nephew *Cyrus*, be simply ill, I wote not how it can or ought to be said. But this I would have you to know, quoth he, that these good things be of this nature, that by how much more conspicuous they be, the more they depreesse me. For I would rather you had augmented your owne dominion by my forces, than see mine owne enlarged by you in this sort. And as these Acts are to you the Actour honourable, so to mee in some sort they bring dishonour. As for goods and riches verily, I had leister bestow them upon you, than to receive at your hands, those that you present me with. For, I plainly perceive that you enrich me with such things, as whereby I am become the poorer. And suppose, that I saw my subjects sustaine some little injury at your hands, I should, me thinks, grieve lesse than now I doe, seeing how great benefits they have received under you. Now if you thinke that I weigh these matters inconsiderately, alter the case, and turne the same from me to your selfe, and then take them into your owne consideration. Set case I say, that a man should make so much of those dogs which you keepe for the safety of your selfe and yours, as that thereby he cause them to be more familiar unto him than to you, should hee with this obsequious diligence of his, please you well? But say; that you thinke this but a small matter, consider this also, If any one should frame those servitours of yours, (such I meane as you have and keep, partly for the guard of your person, and in part to wait upon you,) so, as they had rather be his than yours, would you for this good demerit of his con him any thanks? Again, to come unto that which men love best and account as their owne most entierly: Suppose another man were so double diligent in attendance about your wife, as that hee brought her in the end to be more kind to himselfe than to you, should hee by this well doing of his delight your heart? He would misse in my conceit of that and come farre short; Nay, well I wote, that whosoever did so, should of all others wrong you most. Moreover, to speake that which most doth parallele this present griefe of mine, If any man dealt so courteously with those *Persians* whom you have brought unto us, as that they made choise to follow him rather than you, would you take him to be your friend? I think verily no. Nay he would repute him a greater enemy to you, than if he had killed many of them. Say, that some friend of yours upon occasion of such a loving word as this, [Here, take of my goods as much as you will]

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will I should after he heard you so say, goe and seize upon all that he could lay hand on, and so with your substance enrich himselfe, whiles you have not so much as a meane use of them, could you possibly hold such a friend unreprouable? Semblably, my *Cyrus*, I suppose that I have suffered, if not the same every way, yet surely the like at your hands. For, true it is indeed which you say, namely that when I graunted you leave, to take up all voluntaries, you went away with them so, as that you had my whole power, and left me alone solitary. And now, forsooth, what you have gotten with the helpe of my forces, you bring unto me, and enlarge this my dominion with mine owne power, whiles I being no coadjutor with you in atchieving these commodities, shew my selfe, me thinkes no better than a woman, in doing pleasures both to other men, and also to these my subjects. So, by this reckoning, you appeare to be the man, and I not, worthy to rule and be a King. And thinke you *Cyrus*, that these be benefites and good turnes? and certainly you know this full well, that if you had respected me any whit, you would have beene better advised, and bereft me of any thing rather than of my honour and dignity. For, what boote gaine I by this bargaine, to have my kingdome never so much enlarged and my selfe despised? For, in this respect, ruled I the *Medes*, not because I am better and worthier than they all, but for that they reputed me every way worthier than themselves. As *Cyaxares* thus spake, *Cyrus* interrupted his speech and said. For Gods sake, good unkle, If ever heretofore I have done you any pleasure, gratifie me now, I beseech you in that I shall request of you. Make an end once of reprooving me, and when you have made a proufe of us, how loyally we stand affected to you: if it appeare that those atchievements of mine, were performed for your good, embrace me as I do you, and take me to be your well deserving friend. If otherwise, then blame me and spare not. Well, quoth *Cyaxares*, peradventure you are in the right. And even so will I doe. What then, quoth *Cyrus*, Shall I be so bold as to kisse you? Yes verily, if you be so disposed said he. And will you not turne away, quoth *Cyrus*, as you did erewhile? No, said he. And so *Cyrus* kissed him. Which when the *Medes* and *Persians* with the rest (and those were many) saw: (For, they were all in suspense what would come of this in the end,) they became immediately right glad and rejoyced. Then *Cyaxares* and *Cyrus* both, mounted on horsebacke and rode before. The *Medes* followed *Cyaxares* their King; For, *Cyrus* beckened unto them so to do. The *Persians* attended upon *Cyrus*. After whom the residue followed in order.

When they were come to the Campe, and had brought *Cyaxares* unto his Pavilion richly dight for him; They who were appointed thereto, provided all things meet and necessarie for him. But the rest of the *Medes*, all the vacant time before supper that *Cyaxares* had, repaired into the Presence: some of their owne accord, others by commandement from *Cyrus*, (and those were the greater number) presenting unto him their gifts. One a deist and faire Cup-bearer: another a good and skilfull cooke: Here comes in one with a baker, another with a singing woman, one brings drinking * cups, another gorgeous and trim apparel. And for the most part every one gave him one especiall thing or other, out of that which they had gotten. In so much as *Cyaxares* began to retract, and change his mind, confessing that neither *Cyrus* had stollen away their hearts from him, nor the *Medes* were lesse observant unto him than before. When supper time drew nigh, *Cyaxares* called for *Cyrus*, and because it was long since

he had seen him before, requested his company at supper. O good unkle quoth *Cyrus*, will me not to doe that. See you not all these here, how by my impulsion they are come hither? I should not do well therefore, to neglect them and follow mine owne pleasure. For, thus it is quoth he: Souldiers thinking themselves unregarded, were they valiant before, become much lesse courageous; if cowards, they grow far more insolent and malapert. Your selfe therefore, considering you have come a great way hither, go now to your supper, and if any doe you honour, see you embrace and make much of them againe: invite such I say and entertaine them with good cheere, that they may have the more affiance in you hereafter. As for me, I will goe my wayes, about such affaires as I said. To morrow morning betimes, all the principall men of employment, shall be ready here before your roial tent, to shew themselves: to the end that we and you together, may consult what henceforth is to be done. And you being then present in place, put to question, and deliver your own opinion: Whether you hold it expedient to continue the warre, or thinke it now a good time, to dispatch the armie? Hereupon *Cyaxares* went to supper. But *Cyrus* calling to him such friends of his, as were most sufficient both for wisdom and execution as need required, made this speech or the like unto them. My loving Friends, what we first wished and prayed for unto the Gods, the same through their goodnesse wee have obtained. For, looke how farre we march on forward, so much ground we get still. Our enemies we see to be impaired: but our selves in number increased and in strength more puissant. In case our Associates newly come, would be willing to stay with us, more powerable we shall be to effect any thing, whether opportunity serve to winne the same by force, or to gaine it by perswasion. And therefore, your part it is no lesse than mine, to worke this feat, that the greater number of our said Associates may like well of their abode here. And, as in fighting a field, he that taketh most prisoners, is reputed the hardiest souldier, even so when counsell and policy is required, hee that can draw the greater part to our mind, ought by good right to be esteemed most eloquent in word, and most valiant in deed. Neither speake I this, as if I would have you to premeditate and exhibit some formall oration which you may pronounce to every one of them: but order the matter so, that they who are by any of you perswaded, may shew what they are by their deeds. This, I say is the charge which I would have

you to thinke upon. I for my part will endeavour diligently, that
the souldiers having what victuals and necessities
I can provide for them, may deliberately
resolve of this warfare
and expedition.



THE SIXTH BOOKE.

CHAP. I.

The counsell that Cyrus held about dissolving his Armie for that yeere. The preparations which he made against the yeere next ensuing. The Fabricke and Engins that he devised for to batter walles. His chariots armed with pikes and sithes, carrying turrets upon them: Also the Camels which he provided for the warre.

HAVING thus spent this day, and taken their suppers, they went to rest. The next day early in the morning all the Associates repayed to the Pavilion gates of *Cyaxares*. And therefore in the time that he dressed himselfe royally to be seene, as hearing that so great a multitude attended at the gates: meane-while I say *Cyrus* his familiar friends brought with them, some the *Cadusians* who desired him to tarry, other the *Hyrceanians*. *Gobryas* came with one, and *Sacas* with another. *Hystaspes* came with the Eunuch *Gadatas*, who also requested him to stay. *Cyrus* understanding that *Gadatas* was long since full woe and even out of the world for feare, least the Armie should breake up, smiling pleasantly upon him, said. It appeareth evidently, *o Gadatas*, that upon the perswasion of *Hystaspes*, you thinke as you say. Then *Gadatas* stretching up his hands toward heaven, devoutly sware: That hee was not mooved thus to thinke by any inducement of *Hystaspes*. But I know right well, quoth he, that if ye were gone, my estate should utterly be overthrowne. And therefore came I of my selfe unto him, to aske the question, what your resolution was, concerning the dissolution of the armie? It should seeme then, quoth *Cyrus*, that I doe wrongfully charge *Hystaspes*. Yea surely said *Hystaspes* very unjustly. For, I gain-said *Gadatas* and affirmed, that it was impossible for you to stay: alleading withall, that your father had sent for you. How now, quoth he: What is that you say? Durst you indeed utter so much, whether I were willing or no? Yes in troth said he. For I see you are exceeding desirous to be seene illustrious in our progresse among the *Persians*, yea and to recount unto your father, how you have achieved

achieved every exploit. And for your selfe, quoth *Cyrus*, have not you a longing, to be gone home? No, I assure you, said *Hystaspes*: but here will I abide in qualitie of a Generall, untill I have made this *Gadatas* Lord over the *Assyrian* King; Thus communed they together betwene jest and good earnest.

Meane-while, *Cyaxares* arrayed in his royall robes, came forth, and sate him downe upon a Throne of State after the *Medes* fashion. When all were assembled together whom such affaires concerned, after silence made, *Cyaxares* spake in this wise. My friends and Associates. Because I am here in place and Senior to *Cyrus*, meet peradventure it is that I should enter into speech first. And in my conceit, quoth he, It is now a time convenient, to debate of this point, whether it be expedient still to continue warre, or to dismisse the Armie? Let some one therefore deliver what he thinketh of this matter? Then, spake the *Hyrceanian* Potentate to the question, first. My friends and Associates, I wote not what need there is of many words, when the very deeds shew what is best. For, well we all doe know, that remaining together we doe our enemies more harme, than we can receive from them our selves. But, when we were severed asunder one from another, then they dealt with us, to their owne greatest pleasure and our most grievous paine. After him the *Cadusian* Commaunder opined thus. What should we speake of departure home, and living there apart; When as even already in this very expedition, they get no good as it is seene, who are disjoyned? For, our owne selves, (when we quartered but a while and served apart from the body of our whole armie) payed dearely for it and abid the smart, as yee all know well enough. After him *Artabazus*, he who sometimes claimed kinred of *Cyrus*, uttered his opinion in this manner. For mine owne part, saith he, *o Cyaxares*, I doe thus farre forth dissent, from these who have before me spoken to the matter in question. For, these men say, that wee ought to tarry still here and make warre: but I affirme, that even when I was at home I lived in warfare. For, many a time I came to the rescue, when our goods were harried and carried away. Yea and oftentimes I had employment enough to defend our forts, against which, traines were laid: whiles I stood in feare, watched and warded, yea and did all this at mine owne charges. But now, I hold their fortresses, and feare them not at all: Nay, I make merry at their cost, I eat and drinke, I say, of the enemies provision. As if therefore our state at home were a continuall warfare, and this here a very feast, I am not of the minde to dissolve this solemne and generall Celebrity. Next unto him spake *Gobryas*. For my part, good friends and confederates, I commend hither-to the faithfulness of *Cyrus*. For, he faileth not in the performance of ought that he hath promised. But if he be once departed out of this country, evident it is that the *Assyrian* King will bee at rest, and tast of no punishment for the wrongs intended against you and done already unto mee. And I contrariwise shall be sure to be evil entreated at his hands: because I have friended you and become your Associate. When these had all delivered their opinions, *Cyrus* spake in this wise.

Neither am I ignorant, my friends, that if wee now breake up campe and dissolve the armie, we shall our selves be in weaker case, and our enemies againe in much stronger. For, bee there never so many of them disarmed, they will soone cause other new armour to be made. They that are deprived of their horses, will quickly after bee deprived of others. And in lieu of them who are flaine,

aine, there will spring and grow up eftsoone a new supply to succeed. So that no mervaille will it be, if shortly they put us to new troubles. The case standing thus: what meant I to moove *Cyaxares* for to propose this question as touching the dissolution of the Armie? Know yee then, quoth he, It was for feare of after-claps. For, I see those enemies ready to encounter us, with whom if we encampe still here, wee shall never bee able to make our parts good in fight. For, the winter commeth on apace. And say that wee our selves had houses to put our heads in, yet I assure you, we want covert for our horses, for our ministers and officers, and for the multitude of our common souldiers: and without these we cannot possibly mainteine warre. Againe, the victuals in those parts whither we have come, are by us already spent: and where wee have not beene, it is all conveyed away for feare of us, into their strong holds: so that, if the enemies enjoy them, impossible it is for us to come by the same. And who is then so valiant, who is there so strong and lusty, as whiles lie wresteth with hunger and cold, will be able to keepe the field? If therefore wee must warre in this manner, I hold this and averre, that we ought rather to dismisse our armie willingly, than for want of meanes to bee driven forth against our wils. Howbeit, if we be desirous still to lye in campe and continue the warre, This course in my advise wee must take, namely, to endeavour with all speed to disfeize * them of as many souldiers of theirs as we can, and to fortifie as many as we may for our selves. For, if this be effected, greater store of victuall shall they have, who can take more from others, and lay the same up: besieged also and assaulted they shall be who are the weaker. And verily, as now things stand, our case is all one with Sea-fearing men. For, they make saile still, and passe on continually: yet leave they that behinde them which they have sailed through, no more their owne, than that which they have not yet sailed over. Howbeit if we can take in their strong holds and castles: the same will alienate the whole country from our enemies: and therewith all things will bee more calme and quiet with us. Now, whereas peradventure some of you be afraid, lest yee be put to lye in garrison, farre from your native countrey, let not that trouble you. For, how ever wee Persians used to forraigne countryes, farre from home, may take in hand to keepe those places which be next unto our enemies: yet, possesse yee and occupie the while those parts of Assyria which border hard upon you. For, if we shall be sufficient to hold those marches safely that be neereft unto them, yee that possesse the quarters farthest from them, shall live in much rest and peace. For, in my conceit, they shall never be able, neglecting their owne harmes and daungers hard at their doores, to lay wait and practise against you so farre distant. When these reasons were set downe, all the rest rose up, saying they would be willing, so to doe. Yea and *Cyaxares* himselfe did no lesse. *Gadatas* also and *Gobryas*, both the one and the other promised, if their Allies would give them leave to fortifie their holds, to the end that the same also might be unto their said Associates friendly and helpfull.

Cyrus then, seeing them all, prest to performe whatsoever he had said, in the end concluded thus. If therefore, quoth he, we be fully minded to accomplish all that we say, then there must be done with all expedition that which is needfull, namely, we are to make fabricks and engins, to beat downe our enemies walles and fortifications: provided wee ought to be of Carpenters and other workemen,

workemen to raise towers and bulwarks for our selves. Then *Cyaxares* promised for his part to finde one fabricke for the said purpose. *Gadatas* and *Gobryas* another: *Tigranes* also a third; *Cyrus* likewise for himselfe, said he would take order for another. These designs being thus decreed, they got unto him the said workemen and enginers, and every man provided such things as were requisite for those workes. Yea, and such men were appointed overseers for the worke, as were thought meetest for those purposes. As for *Cyrus*, perceiving that the performance of these matters required time, kept his standing Campe in a place which he tooke to be for health right holsome, and for the carriage and bringing in of all things necessary, most passable. And whatsoever needed defense, he ordered the matter so, that if at any time they encamped far off, with the maine armie, those that remaine behind might ever be in safetie. Moreover, enquiring of those whom he supposed to have best knowledge of the country, from what parts his armie might get greatest commoditie, thither he led forth evermore a foraging: thereby partly to provide all things necessary for the host in greatest plentie, and in part that his souldiers being exercised in such journies, might the better stand to health and gather more strength: and withall in their convoyes be put in minde to keepe their ranks in array. Thus *Cyrus* employed himselfe.

Now there were certeine fugitives from Babylon and captives, who gave intelligence, that the Assyrian King was gone into Lydia, and had conveyed with him many talents of silver and gold; besides great riches otherwise and furniture of all kinds. Whereupon the common sort and multitude of the souldiers supposed and gave it out, that for very feare he now remooved and carryed his goods away. But *Cyrus* knowing full well, that hee departed for this intent, to sollicite and excite, if possibly he could some opposites to make head against him, prepared and made himselfe strong, resolute to encounter him, as making no other reckoning yet, but to fight it out. And verily to this purpose, he made up the full companies of the Persian Cavallarie; taking some horses at his prisoners hands, others, of his friends. For, such things as these he received of all, neither rejected he ought that any one gave him, were it a faire armour, or a goodly Courser. Furthermore, he provided himselfe of Chariots, both out of that store which he had taken from the enemy, and else-where also as hee could. As for the old Trojane manner of chariots used afortime, as also the Cyrenaicks fashion of driving, which they use even at this day, he did quite put downe. For, in times past, the Medes, Syrians and Arabians, yea all those in Asia generally used their chariots so, as at this day the Cyrenians doe. Now was *Cyrus* of this opinion, that the best part, by all reason and likelihood, of the armie (considering that the bravest and most valiant men, use to be mounted in chariots) is but in the nature of light skirmishers with shot, before the battaile, and for the atchiving of victory stand in small need. For, three hundred chariots, yeeld not above three hundred fighting men, but require 1200 Steeds. To guide also and to rule the same, (such men as by good reason they trust most, who are the very flowre of the armie) they have 300 beside. And these are they, that doe no hurt at all unto their enemies. This manner therefore of charioting he abolished: and in lieu thereof, devised to make chariots fit for warre, with strong wheelles, because they should not quickly breake, and with long axeltrees. For, that all things are the harder to be

be overturned that * carry a good breadth. He made also for the drivers a seat in manner of a turret, of strong quarters of timber, the height whereof reached up to their elbows: to the end that the Steeds might be ruled by them sitting upon their seats. These drivers he armed at all pieces throughout save onely their eyes. Moreover, he fastened to the axeltrees on both sides of the wheeles, certaine yron * hooks two cubits long: besides others under the very axel-tree to the groundward: as if they meant even with the chariots to charge upon the enemies. And like as *Cyrus* then, devised and made these chariots, so even in these our dayes, they that are under the dominion of the King use the same. *Cyrus* also had many Camels gathered together, such as he could get of his friends, beside all those that were taken from the enemies. And thus verily finished he these things.

CHAP. II.

How Cyrus sent Araspas as a spie, into Lydia, who feigned that he fled for the displeasure of Cyrus.

CYRUS now being desirous to send a certaine Spie into Lydia, and to learne what the King of Assyria did, thought *Araspas* to bee a meet man, for to negotiate in this businesse: him I meane, who had the keeping of that faire Lady [*Panthea*.] For, unto this *Araspas* such like employments usually had befallne. Who, being surpris'd with the love of that Gentlewoman, was forced to breake with her about the same, and desired her carnall companie. But shee denyed and rejected his suit, keeping her selfe true unto her owne husband; for shee loved him entirely. Yet complained shee not of *Araspas* unto *Cyrus*, as one very loth to set two friends at difference. But *Araspas*, (supposing it would make much to the obtaining of that which hee longed after) menaced the woman; that if shee condescended not willingly unto him, shee should doe it against her will: whereupon the woman fearing violence, concealed the thing no longer: but dispatched her * Eunuch unto *Cyrus*, commaunding him to reveale the whole matter. Which when he heard, he set up a laughter at * him for making such brags, that he was able to conquer love, and therewith sent *Artabazus* backe with the Eunuch, willing him to deliver unto *Araspas* this message, that in any wise he should not force the woman; but perswade and winne her if he could, and in so doing he would not be his hindrance. But *Artabazus*, when hee was come unto *Araspas*, all to rated and reviled him, charging him with this, that the Lady was committed unto his custodie upon trust: and laying upon him the imputation of impiety, injury and incontinency: in somuch, as *Araspas* for very griefe of heart wept fore, for shame hid himselfe, and for feare also of some hard measure from *Cyrus*, was in manner out of the world. Which when *Cyrus* understood, hee both sent for him, and also when they were by themselves alone, used these words unto him. I see, quoth he, *Araspas*, that you are afraid of mee and exceeding much ashamed: But give over and make an end once: For, I have heard say, that the very Gods themselves have bene overcome of love, and I know what accidents have befallne unto men reputed very wise, by occasion of this passion. Yea, and thus much have I noted and blamed in my selfe, that I am not so continent, but if I conversed

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with those that are faire and beautifull, I despise them not. Nay, that which more is, I my selfe am the cause of all this businesse: For, I was he that immured you up, as it were, * with this inexpugnable thing. Unto these words of his *Araspas* made this answer. Now surely, quoth he *o Cyrus*, you are in this particular like unto your selfe, and as in all other cases the same still, to wit, mild and ready to pardon mens trespasses. But other men there be, that overwhelm and oppresse me with griefe. For, ever since that this my adverse hap and calamitie was bruted abroad, mine enemies take their pleasure of mee: but my friends, comming about me, give me counsell to withdraw my selfe out of the way, least I might be hardly entreated at your hands, as one whom I have much wronged and abused. Know this well therefore, *o Araspas*, quoth *Cyrus*, that by this opinion which men have conceived, you may doe mee a high pleasure, and withall greatly profit our Associates. Would to God said *Araspas*, it lay in my power any wayes to doe you acceptable service. Why! quoth *Cyrus*. If you would now make semblance, as though you fled from me and so goe to the enemies, I am verily perswaded, you might be credited of them. And I assure you of my troth, and as God shall helpe mee, said *Araspas*, even my very friends would raise such a rumour, as if in deed I had made an escape from you. So by this meanes, quoth *Cyrus*, you may returne againe unto us with the full intelligence of all our enemies affaires. I suppose also, that being once trusted among them; they will make you privie to all their speeches and secret counsels whatsoever: in so much as there shall no designment be hid from you, that we are desirous to learne. Well then, quoth *Araspas*, I will even now set forward. For, this, you may well wit, will be one argument to induce them for to believe me, because I shall be thought to have run away from you, fearing some mischief at your hands. But, can you, by the way, finde in your heart, saith *Cyrus*, to leave that same lovely [Dame] *Panthea* behind you? Certes, quoth he, *o Cyrus*, I have in me two * soules. For, even erewhile of that point I philosophized, and argued with an untoward Sophister, namely, love. For, were the said * soule of mine but one, it could not be for both good & bad at once: neither could it affect at one and the same time, as well honest actions as dishonest: ne yet be willing and unwilling alike to effect the same. But evident it is, that * two minds there are: And when that which is good hath the soverainie, honest deeds are enterprised and done: but when the bad hath the mastery, wee set in hand with those that are dishonest and naught. And now this good * understanding in me having gotten your helpe and assistance, is become superiour and ruleth very much. If therefore, saith *Cyrus*, you also thinke it good to take this journey, you must order the matter so, as that you may winne the greater credit and reputation among them. To which purpose, discover hardly unto them what we are about: and discover it so, as what plors so ever you disclose unto them, may be the greatest lets to checke and crosse their owne designments and proceedings. Now, this would be a blocke in their way, in case you give it out, that we are preparing, and upon the point in some place or other to invade their Land. For, when they heare this, they can the worse be assembled all together with their whole puissance, whiles every one standeth in feare for his owne estate at home. And stay you with them as long as you may. For, it will be most available unto us, to have intelligence especially of those enterprises that they goe about, even when they are neereft unto us.

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Furthermore, advise them to put themselves in ordinance of battaile, the best way that shall be thought. For, after that you are departed, who seeme to know their order of embattailing, they must needs bee arraunged in the same sort: For, loth will they be, and afraid to change the manner of setting the field: and if they should chance to alter it, they will be much troubled at the instant to doe it in such hast. Thus went *Araspas* out of the place, taking with him his most trusty servitours: and having acquainted some with what hee thought most expedient for this affaire, he departed.

CHAP. III.

How Panthea sent for her husband to come unto Cyrus. The preparation that Cyrus made for the warre. The forme of Chariots devised by him, for the carriage of his great Engines and Fabricks.

NOW, when [Dame] *Panthea* understood that *Araspas* was gone, shee dispatched unto *Cyrus* a messenger, in her name, thus to say. Let it not trouble you *Cyrus* that *Araspas* is turned to the enemies side: For, if you will give me leave to send unto my husband, I undertake that hee shall come a more faithfull friend by farre than was *Araspas*. And I know moreover, that he will be ready to assist you with all the power that hee is able to make. For, this mans father who now is King, was his very good friend: howsoever he that reigneth at this present, went about once when it was, to make a distraction and separation betweene me and my husband. And therefore, I know right well, that taking him to be, as he is, spitefull and malicious, he will be glad to turne unto such a Prince as you are. When *Cyrus* heard this, he commaunded her to send unto her husband; which she did accordingly. Then *Abradatas* as soone as he tooke knowledge of the tokens that came from his wife, and understood besides how other things went, willingly with all speed went unto *Cyrus*, with a troupe of 2000. horse or thereabout. And being come as farre as to the *Persian* * Espials, he sent unto *Cyrus*, signifying who he was. Whereupon *Cyrus* gave order straightwaies, that hee should be conducted directly to his wife. Now when she and *Abradatas* her husband had seene one another, they mutually embraced each other, as reason it was * meeting thus beyond all hope. Then, *Panthea* reported unto him the * piety, temperance and commiseration of *Cyrus* toward her: Which *Abradatas* hearing: What were I best to doe, my *Panthea*, quoth he, to requite *Cyrus*, both in your behalfe and in mine owne also: What else said *Panthea*, but endeavour to beare your selfe toward him so, as hee hath beene to youward: After this, went *Abradatas* to *Cyrus*: and no sooner saw he him, but taking him by the right hand, thus he said: For the favours you have done unto us *o Cyrus*, I know not what to say more than this, That I will devote my selfe wholly unto you, as a friend, servitour and Associat in warre. And whatsoever I see you studiously to affect, therein shall I doe my best devoir to effect the same. Why! then quoth *Cyrus*, I accept of you: and now for this time I dismiss you, to go and sup together with your wife. But henceforth, you must lodge even in mine owne Pavilion with your Friends and mine.

Afterwards when *Abradatas* perceived *Cyrus* to set his mind earnestly upon those

those sythed chariots: to affect likewise hard horses and horsemen armed at all pieces, he endeavoured out of his owne Cavallery to provide him an hundred chariots, with the like equipage to his: yea and addresse himselfe in person to ride in a chariot, as Captaine to governe the rest. As for his owne chariot, hee ordered it so, that it had foure spires, and eight steeds drew joyntly therein. His wife *Panthea* out of her owne privy purse, had made for him both a * curet and also an helmet of beaten gold: likewise a paire of golden * Vambraces. As for the horses belonging to his chariot, she did set them out with furnitures and harness all of brasse onely. Thus verily was *Abradatus* busied. But *Cyrus*, when hee had seene his said Chariot with foure poles, thought thus with himselfe; that he likewise might as well devise one also of eight, so as the * neethermost rowne for engins, might bee drawne with a team of eight yoke of oxen. Now, tooke this Chariot with wheeles and all, * three fathome at the most from the ground. That such turrets as these should follow with the maine battaile, he thought might be a great helpe to his owne * troupe and no lesse annoyance to the enemies battaile. Upon these foresaid rownes he made round compassed * lofts with their battlements, and in every such * turret he bestowed 20. fighting men. Now when hee had finished all that belonged to these said turrets, he made triall of the * Draught: and he found by proufe, that eight yoke would draw a turret with all the soldiers * upon it, much more easily than each yoke the ordinary lode of stuffe and baggage. For there was commonly charged upon a single yoke, as much as weighed about 25. talents: Whereas in a turret drawne after this manner, (the timber carrying the thickeesse of a tragical Pageant, with 20. souldiers in it, and armour besides) the draught came to lesse in proportion than 15. talents for every yoke. When he perceived therefore, that the * draught was so easie, he provided to bring these turrets together with his armie, against the enemies. For, this he thought, that in warre, all catching and winning of advantage, was both safe and just, and withall fortunate.

CHAP. IIII.

How the King of India sent an Embassage unto Cyrus to treat about a league with him: who sent the said Embassadors, to listen after (as spies,) the affaires of the Assyrians. The newes that they brought backe.

ABOUT this time there came unto his Presence those that brought him money from the Indian King, and declared besides unto him their Credence, That the King [by way of answer] greeted him in these termes. It pleaseth me right well, *o Cyrus*, and I take it kindly, that you made me acquainted with what you stood in need of. Willing therefore I am to entertaine the law of hospitality and friendship with you, and so, I send you money. And if you want any thing else, send, and you shall have. Moreover I have commaunded those that are come from me to you, for to doe whatsoever you bid them.

Which newes when *Cyrus* heard, Why! then, quoth he, I charge all the rest of you, to abide here in those tents which you have taken up already; there, to have the custodie of the said money, and to live at your most pleasure: onely

*Intelligencers.

three of you, at my request, shall make an errand to the enemies, as if yee came as Embassadors from the *Indian King*, to treat with them about an Association in these warres. Wherein, if yee doe me good service, I will take my selfe more beholden unto you and give you greater thanks, than for the treasure which yee have brought unto me. For, these common * Spies, in forme of slaves, can learne and report no other thing but what all men know: Whereas, such men as yee are, in quality of Embassadors, doe many times come to the intelligence even of their secret projects also. The *Indians* having heard this right gladly, and beene for that time courteously entertained and rewarded by *Cyrus*, did put themselves in readinesse, and the next day set forward on their journey; promising upon their fidelity, that when they had learned what they could of the enemies, they would repaire againe unto him with all speed possible. And *Cyrus* verily (as he was a man who projected no small enterprises) provided all things for the warre magnificently. Neither tooke he order for such matters onely, as his Allies thought meet, but also kindled an emulation among his Friends: who might shew themselves in their armour most gallant, in horsemanship most skilfull, in darting and shooting most cunning, and in travaile most painfull? And these feats wrought he, what by training them forth to hunting, and what by gracing and rewarding the best in every kind. Such Captaines also and Rulers, as he saw most studious and carefull in this point, that their souldiers should prove right expert and valiant, such I say, he did put forward and embolden, as well by praising, as by gratifying them in whatsoever he could. And if at any time he sacrificed, or kept some festivall holiday, he would then set forth and exhibit some games of price, respective to all those feats which men practise for the use of warre. Yea and to the victour hee gave rewards most magnificently. So that much joy and mirth there was throughout his armie.

* Artillery.

And now by this time were all things in manner finished, which he minded to use in his expedition, saving onely * engines. For the *Persian* horsemen were growne already to the compleat number of 10. thousand: of sixed chariots, that himselfe had provided, there were full one hundred: and of others that *Abdatis* the *Susian* tooke in hand to make, according to the patterne of *Cyrus* his chariots, there were as many. Moreover, *Cyrus* had perswaded *Cyaxares*, to chaunge his *Median* chariots, from the *Trojane* and *Lybian* fashion: and to make them after his owne. Of which fort also there was a third hundred. Furthermore, for the * Camels, were souldiers appointed to serve upon them: for every one two archers. And the most part of his armie carried this mind, as if they had wonne the victorie already, and as if the enemies were of no worth. Now when as they stood thus affected and appointed: after that the *Indians* also whom *Cyrus* had sent to discover, were returned from the enemies, and related how *Craesus* was elected the Generall and Conductor of all their forces: How it was decreed by all the Confederate KK. that every one should be present with all his puissance, and bring with him great store of money, to serve partly for to wage as many as they could levie, and partly to bestow by way of largesse upon such as need required: Moreover, that many *Thracians* wearing swords by their sides were already hired: and *Egyptians*, to the number of an hundred and twenty thousand were under saile, and those armed with shields reaching down to their feet, and great massie speares, such as they use even at this day, and long

swords:

swords: Also that a power of *Cyprians* was coming by sea: And as for the *Carthaginiensians*, That they were all arrived already: The *Phrygians* likewise of both sorts, together with the *Lycanians*, *Paphlagonians*, *Cappadocians* and *Phenicians*. Furthermore, that with the *Babylonian King*, the *Assyrians*, *Ionians*, *Aeolians*, and well neere all the *Greeks* inhabiting *Asia*, were enforced to follow *Craesus*. And that hee had sent unto *Lacedaemon* also for aide-souldiers. That the maine armie was assembled about the river *Pactolus*. That they would march forward to the Rendezvous at *Thybarre*, (where even now the *Barbarians* inhabiting the lower *Syria* that are in subjection to the King, use to hold their meetings) and how generall proclamation was made, that every man should translate the mercate of all wares and chaffer vendible, thither. Semblably, when the Captives also delivered almost the same Intelligence (for *Cyrus* had given order, that some should be taken prisoners, of whom he might enquire and learne somewhat: yea and sent out certaine Spies, in likeness of slaves, as if they had bin runnagates from him.) Upon these newes I say, which the armie of *Cyrus* heard, every man, as good reason was, began to muse and be solicitous: they walke also up and downe abroad more silent than they were wont, neither seemed many of them to be cheereful and merry: but flocked together in companies: questioning and communing one with another every where, as touching these occurrents. *Cyrus* perceiving then, that feare had possessed his armie thoroughout: called together the principall Captaines and Commanders of all his forces: yea and so many as whose discouragement might seeme to doe hurt, and whose resolute courage doe good. Hee gave his owne * ministers about him also to understand, that if any other souldiers bearing armes were desirous to draw neere, and heare what speech he would make, they should not prohibit or keep them backe. And when they were gathered all together, hee spake unto them in this wise.

CHAP. V.

The oration of Cyrus unto his souldiours to put them out of that feare and astonishment, which they had conceived of the newes they heard as touching the warre toward.

MY Friends and Allies, I have called you together, because I saw some of you (upon the newes arrived from the enemies) farre like unto men affraied. And I mervaille much, I assure you, that any of you should be affrighted, for that the report goes that our enemies are gathered together especially, seeing that we our selves be assembled now many more in number, than heretofore, when wee gave them an overthrow: and are besides through Gods favour and grace, farre better appointed at this present, than ever before. A wonder it is, I say, that when you see all this, yee are not bold and courageous. Oh the will of God, if yee be smitten now with feare, what would yee have done, in case some had brought newes, that those meanes which make for us had bin bent and brought against us: If, I say, ye had heard, First and formost, that they who beforetime discomfited us made head againe, as carrying in mind still that victory which once they had achieved: then, that they, who at that time defeated the velitary fight and skirmish of Archers and saveliers, entered

now

now eftfoones the field, and brought with them many more, and thofe equall to themfelves. Againe, if word had come, that like as thefe being in compleat armour overcame the footmen then, fo their horfemen now were coming throughly appointed againft our men of armes, and abandoning bowes [arrows] and javelins, taking every man to his ftrong lance, advanced forward and rode on with full intent to cope hand to hand. Semblably, that there be chariots coming, which are not to be fo placed, (as heretofore) turned backward as ready to ferve for flight: but as well the horfes in the teeme drawing, be bard and armed with brest-plates, as the * chariotiers which ftand in within turrets of tymber, have all their upper parts which are feene, defended fure with cuiraces and morrions: alfo that trenchant fythes of yron are fitted faft to the axel-trees: to the end that thefe alfo may drive directly and in a moment forcibly affaile the ranks of thofe who affront them. Besides all this, that they have

* Drivers.

* Dromedaries. * Camels, upon which they may ride forward and give the onfet; beafts fo hideous, as that an hundred horfe will not abide to fee one of them. Furthermore, that they march on, with turrets, from whence they will bee ready to helpe their owne fide, and to annoy you with darting, fo as yee fhall not be able to fight on even ground. In cafe, I fay, one fhould tell you who are affraied already, that our enemies had all thefe meanes; what would yee doe then, being fo troubled now as yee are with thefe flying rumours? That *Craesus* is elected Generall of their Field; a man, fo much more cowardly than the *Syrians*, as that when they were in battaile foyled and put to flight, he feeing them vanquished whom hee ought to have succoured as his Affociats, ran himfelfe away and ef-caped. And besides all this, it is verily bruited: that our very enemies thinke not their owne forces fufficient to joyne battaile with us, but hire others, as if they would doe better fervice for them in the field, than their owne felves. The cafe ftanding thus, If there be any that thinke the enemies condition puiffant and the meanes they have terrible: but contrariwife our owne to be flight and of no validity, fuch men I fay, my friends, are meet to have their paffe and to be fent away unto our enemies. For, being there, they will ftand us better than if they were ftill with us.

When *Cyrus* had thus faid, *Chryfantas* that *Persian* Lord, ftood up and fpake thus. Mervail not o *Cyrus*, if fome hearing thefe newes which are reported, have feemed fad and heavy of countenance. For, it was not upon any feare, that they looked fo but even for very grieve and indignation: Faring like to thofe, who defirous and making full accompt to goe to their dinners, have fome worke impofed upon them, which muft needs be done before they dine. And no man will be glad I fuppofe, to heare of that. For, even fo it is with us: Who reckoning now to be in the way of getting great wealth, after wee underftood, that there was a piece of fervice yet to bee performed, looked heavily on the matter, not for any feare, but defirous rather that the fame were achieved already. Howbeit, confidering that we fhall fight, not onely for *Syria*, which hath plenty of corne, ftore of cattell and abundance of fruitfull Datetrees: but alfo for *Lydia*, wherein there is affluence of wine, figgs and oyle: unto which the fea floweth, whereby more goods are brought than any man hath ever feene. We thinking, I fay, of thefe matters, are no longer difcontented, but moft confident and refolute: that we may the fooner enjoy alfo thefe *Lydian* commodities. Thefe words delivered hee: Wherewith all the united Affociats were well

pleased,

pleased, and commended the fame. Then *Cyrus*, I am of this mind my worthy friends, with all expedition to march on againft them: For, firft by our foudaine coming, wee may prevent and furprife them even in thofe very places where they are getting their provifion: then, the fooner that wee come upon them, the fewer neceffaries about them fhall we find in readineffe, and the more wanting. This verily is mine opinion. Yet if there be any among you of another judgement, thinking wee may take fome courfe besides, either fafer or more eafie, let him fhew the fame. Now when many there were who accorded, and faid it was neceffarie, with all celerity to march againft the enemies, and not one replied to the contrary, *Cyrus* began his oration unto them, to this effect.

CHAP. VII.

The Inftitution of Cyrus delivered unto his Chieftaines as well concerning their fouldiers diet, as the conduct of an army in their march through the country. The order of the Pioners, merchants and trades-men, artizanes and munitioners.

MY Friends and Confederates, Our hearts, our bodies, our armour alfo which we are to ufe, be long fince, praifed be God, in readineffe. And now we ought to purvey and get together our voyage-viſuals and other neceffaries both for our felves and for the beafts wee employ in our fervice, and that for no leffe time than 20. daies. For, by caſting my accompt I find, that we muſt be in our march forward more than 15. In which journey we ſhall meet with nothing. For, all the proviſion is quite confumed, partly by our felves and partly by our enemies, as much as poſſibly they could come by. And therefore, gotten there would bee together, meate ſufficient, as without which we can neither fight nor live at all. As for wine, wee muſt every one have as much as may ſerve to acquaint us to the drinking of water. For why? The greater part of the way which we are to travell is altogether without wine. And ſay, wee ſhould for our journey provide good ſtore thereof, yet would it not hold out. To the end therefore that by a ſudden default of it, wee fall not into ſome diſeaſes, this order wee are to take. Let us even at the firſt begin to drinke water with our meat: Which if we now doe, we ſhall find no great alteration. For, whoſoever feedeth upon * thicke gruell, he alwaies eateth it in manner of * batter tempered with water: and he that lives upon bread, eateth that bread ſoked in water. Moreover, there are no boyled meates but the ſame bee dreſſed commonly with much water. If then, after our meale and repaſt onely we drinke wine, our minds will reſt as well contented. But in proceſſe of time, we muſt cut off even that wine alſo after ſupper, untill by uſe and cuſtome wee have learned to be water-drinkers altogether. For theſe chaunges that are made by little and little, cauſe nature to brooke and abide every alteration. And verily this is it that God himſelfe teacheth us: Who withdraweth us from the chilling cold of winter, to endure the parching heat of ſummer: and from the hote ſummer to abide the ſharpe winter. By imitation of whom, we muſt be enured long before to that which we ought to attaine unto. As for the weight * of your bed-clothes, * beſtow all that upon your viſuals. For, in caſe ye have

* made or boyled meale.
* Gruell, gruel.

* or, your bed-clothes.
* beſtow, beſtow.
* beſtow, beſtow.

of victuals to spare, yet will it not be lost or good for nothing: and suppose yee want such clothes, feare ye not but for all that yee shall sleepe sweetly. If not, blame me for it. Now for wearing-clothes, whosoever he be that hath store thereof, know he that it helpeth both sound and sicke. And as touching * meates and viands, there ought to be provided such as be for the most part, sharp, tart, biting and saltish. For these, as they provoke appetite, so withall they last longest: But when we are come to those places which have not yet beene spoyle, and where is some likelihood that we shall get corne, provided we must be from thenceforth of * handmills to make our bread. For, of all inplements that belong to bread making, that is the lightest. Moreover we ought to have ready about us, all such things as sicke men need. For, those be of bouldke and burden the least: but if there should be such occasion, they would be missed most. Furthermore, wee must be provided of leather thongs. For many things by these are tied and fastned both to men and horses, which if they bee overborne or fretted in twaine, we must needs be at a default, and do nothing the while, unless a man have such letherings, wanties or surcingles. Againe, if there be any one of you can skill of * polishing his * Iavelin, it were good for him not to forget a skratcher or greffer. It were well also that he carry with him a * fyle. For, hee that whetteth his launce head, giveth an edge also in some sort to his owne heart and courage. And the man that sharpneth his speare, would himselfe be ashamed for to bee a coward. Over and besides, meet it is to have * peeces of wood, in the wagons and waines. For, where much doing is, it cannot otherwise be but many things will decay and be worfe for the wearing. There would be proper tooles likewise had, and instruments, needfull for all these purposes: because artificers and handicraftsmen are not in all places to be gotten. For, even to make that onely which is to serve for a day, some few are notable. We must have besides to every cart or waine a mattocke and a spade: and to each packehorse, an axe, a bill [or a cutting hooke.] For, these instruments be not onely necessarie for every mans private use, but profitable many times in publike occasions. Well then, whatsoever is requisite for food and sustenance, yee that are the leaders of the * armour-bearers, see that yee enquire of those that be under you. And regard must be had, that nothing be forgotten which any one wanteth. For need we shall have of such. As for all those things, which I commaund that the draught beasts should have, yee that are the Masters of the Carriages, with the bag and baggage see thereto: and looke who hath not the same, compell them to provide. Yee that be overseers of the Pioners, for making of the waies even and passable before the army, have already for that purpose, those that I enrolled, to wit, out of the darters, archers and slingers, such as I called and put out of their places. And therefore, those of the late darters, yee shall enforce in this warfare to doe service with an * hewing axe for to cut wood: such as were archers, put them to serve with a * spade, and the slingers with a mattocke. These Pioners then thus furnished, yee must compell to goe before the waines by severall troupes together, that if there bee cause to make wayes and caulies, yee may presently goe to worke: and that my selfe, if I need any mens helpe, may know from whence to fetch them for my use. I will have also with me copper-smiths, and black-smiths, carpenters and shoemakers [or leather-cutters] with their tooles, such as be of full age for warfare: to the end there be no want of ought that requires the help of such artificers in an armie.

And

* fyle.
all ates be-
side bread,
also, fauces.

* handmills.

* furbulshing.
* Speare or
chacing staffe
or launce.
* for the staffe.
* as quarters,
&c.

* or porters.

* or pitching
axe.
* or shoule.

And these verily shall be freed and exempt from the range of armour-bearers, and having a certaine place appointed for them shall according to their skill serve all commers, for their money. Furthermore if there be any * merchant disposed to follow the camp, minding to sell any wares and commodities, let him have allowance of victuall, during those 20. dayes [before named] but in case he be found selling ought else in that time, hee shall forfeit and lose all he hath. But after these dayes be expired, he may sell what he will at his pleasure. And looke which of all these merchants or tradesmen, is knowne to furnish the mercate best with wares of all sorts, hee shall both at my hands and mine Allies also be best rewarded and advanced. Now, if any such person thinketh that hee wants money to merchandize and trade with, let him bring unto me such as know him well, and sureties to be bound and to undertake for him, that he will goe with the armie, he may take what we have in our coffers. Thus doe I punctually deliver my mind and professe the same. And if any man teeth ought else, that is requisite and needfull to be done, let him acquaint me therewith. As for you, goe your waies and get together your bag and baggage, whiles I sacrifice for our happy out-fare. And when our devotions shall be well performed, wee will give you the signall. And let every man bee ready with the premises at a place appointed under their owne colours. And yee that are the Leaders, when yee have put your Company in array, shall repaire all to me, that yee may each one take his severall place. Which they hearing, addressed themselves for the journey.

CHAP. VII.

How Cyrus marched against his enemies in Lydia. The manner he used as well in encamping, as in leading his whole Armie.

CYRUS then sacrificed: and for that the inwards of the beasts shewed good lucke, he did put himselfe on the way with his armie. The first day, he pitched his tents in the neereest place he could find: to this end, that if any man had forgotten ought, he might goe backe for it; or if he found that he wanted any thing he might provide it. And *Cyaxares* verily staid at home in *Media*, with the third part of his *Medes*, because his countrey should not bee disurnished of souldiers: but *Cyrus* went forward, with as swift a march as possibly he could. In the vaward he placed his horsemen: and before them, he sent out alwaies certaine avantcurriers and spies, into the coasts and quarters lying forward, such as were meetest to discover. Next after them, he led the carriages. But when he came into any plaine and open ground, he made many ranks and rowes of wagons and carriages. Behind these, followed a great battalion of footmen, ranged foure square, to the end that if any carriage dragged behind, such Captaines thereof as came formost and espied them, might see to it, that they were not hindred and stopped in their march. And where ever there was an over-narrow and streight passe, the armed souldiers received the same baggage within them, and went on either side thereof. Also if there chanced to be any let by the way, impeaching the passage, certaine souldiers were appointed beside, to goe thither and remedie all. But for the most part in this march, they kept

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this

Porters.

Or, Provost.

this order that every companie had their owne carriage with them. For, commandement was given unto all the * carriers, that every one should goe close unto his owne companie, unlesse some important accident fell out to the contrary. Moreover every carrier went afore, having the watchword of his owne Centinier, such as to all the souldiers of that companie was well knowne. And therefore they kept their way close and round together, whiles every one did his best that none of their owne fellows should be left behind. And so doing, they needed not to seeke one another, and therewith were all things hard at hand in more safety, whiles the souldiers throughout the host, had every thing sooner and readier. Now, the Avantcurriers and Spies that were gone before, supposing they saw men in the plaines getting forage and wood: perceiving also draught-beasts to draw other things, and feeding the whiles: and by discovering the coasts more remote, when they spied as they thought any smoake rising or dust raised on high: by all these signes understood that the enemies armie was somewhere neere at hand: Wherefore the * Captaine of these Spies dispatched presently one of purpose to give intelligence thereof unto *Cyrus*. Vpon which advertisement, he commaunded, that they should remaine still in the same place of espiall, for to signifie unto him from time to time what new occurrent they saw. Moreover he sent out a Cornet of light horsemen, into those parts before them, with commission to doe their best for to intercept some or other of them about the plaines, that he might learne the truth more certainly. Who did as they were appointed. But *Cyrus* himselfe bestowed the rest of his forces in their severall quarters, to provide whatsoever he thought necessarie, before he approached the enemies too neere. And, first of all, he willed them to dine, then to abide in their owne stations; and so to have an eye unto that they were commaunded. When they had taken their dinner, he called together the Captaines of the horsemen, footmen, and chariots, as also the Provosts over the Engins, over the carriages also with their carts and waines. Meane time whiles they came together, those foreriders who had skowred the plaines, brought with them certaine men, whom they had taken. And when these captives were examined by *Cyrus*, they confessed, that they belonged to the enemies campe, and were gone out, some to provide forage, others for fewell. For, by reason of the great multitude in campe, all things were very scarce. *Cyrus* hearing them say so; demanded how farre off, their armie was: who answered, 2. parasangs. Then *Cyrus* enquired further and said. What! was there any talke of us among them? Yea forsooth, say they, and that very much: and namely that your host is on foote, and approacheth neere. But, tell me further quoth *Cyrus*, were they glad when they heard so? Nay verily said they, glad they were not, but exceeding sad. And what are they doing now, quoth *Cyrus*? They are a training and setting the souldiers in array, and even so they were yesterday and two dayes ago. But who is he quoth *Cyrus* that thus embattaileth them? Even *Crasus* himselfe answered they, and with him a certaine *Gracian*, and another *Median*, one by report who is fled from you and turned to them. Most mighty *Jupiter* quoth *Cyrus*, & that I might catch him, as I desire. After this he commaunded these Captives to be had away, and returned unto those that were present, as if hee had somewhat to say unto them.

CHAP.

CHAP. VIII.

How Araspas returned unto Cyrus, and recounted unto him all the ordinance and preparation of the enemy. How himselfe prepared to rounge his men in battaile ray.

BY this time was there another come from the * Captaine of the Espials, saying, that there was seene upon the plaines a great troupe of horsemen: and we suppose, quoth he, that they ride out as desirous to view this army of yours: For, even before this troupe, there be other horsemen to the number of thirtie galloping, and verily, they make toward us even and anon, haply because they would gaine this * place of Espiall, if possibly they could: and surely we are but ten in all to make good the said hill. Then *Cyrus* commanded certeine of those horsemen, whom he had alwaies attending about him, to ride hard under the said Barbican, and there to rest and keepe themselves quiet, so as they might not be seene of the enemies: But, quoth he, when as our ten men there abandon the place, arise yee and set upon them that climbe up the hill: and to the end that ye be not hurt or annoyed by those of that great troupe: goe you forth *Hystaspas*, quoth he, taking with you a Regiment of two thousand horsemen, and make a bravado directly against the troupe of our enemies. Howbeit, pursue them not in any wise so farre as into covert and unknowne places; but so soone as you have taken order that your spies may safely remaine and keepe the ground, retire you and depart away. Now, if there be any of them shall ride towards you, holding up their hands in token of peace, receive the men courteously. So *Hystaspas* went from him with this charge and armed himselfe: the other horsemen also his followers, rode away forthwith as he had commanded. And who should meet them in the way, on this side the said Barbican, but *Araspas* with his men? him? (I meane) who being the keeper of that * Sufian Lady had bene sent long before as an espie? *Cyrus* no sooner saw the man, but he * sprung out of his chaire, went toward him, and lovingly tooke him by the hand. The rest, who knew nothing of the matter, wondered hereat, as good cause they had, and were much amazed, untill such time as *Cyrus* thus said. Here is, my loving friends, a right worthy Gentleman returned unto us: For now, meet it is that all the world should know, what good service he hath done. This person here in place, departed from us not attaint of any lewd act, neither for feare of me: but by me was he sent away of purpose, to learne out the secret designs of our enemies, and to exhibit thereof a true report unto us. Therefore my trusty *Araspas*, looke what promise I made unto thee, I well remember, * and with all this here performe the same I will. And meet it is my souldiers all, that yee every one doe honour this man as a doutie Knight: in that for our good, he hath exposed himselfe to daunger, and undergone the aspersions of a crime imputed unto him. With that, they all embraced *Araspas* and tooke him by the hand. Then said *Cyrus*, Enough of this. And now, *Araspas*, quoth hee, relate unto us what the present time and occasion requireth wee should know, and say not lesse than truth one whit as touching our enemies puissance. For, better it were, that wee imagining it to bee more, should afterwards see it lesse, than hearing it lesse now, finde it afterwards much more. Certes, quoth *Araspas*, I have done my best

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best endeavour, to know their strength most certainly. For, present I was my selfe in person with others to set them in ray. Why! then quoth *Cyrus*, you know not onely their number, but their order also. Yes verily, saith *Araspas*, yea and in what manner they intend to embattaile and fight. Yet shew us first, quoth *Cyrus*, as well footmen as horsemen be ordered so, as that they beare in * depth thirty * except the Egyptians. And, these are about * 40 furlongs off. For, very carefull I was to know how much ground they tooke up. But as touching these Egyptians, saith *Cyrus*, tell me how they be embattailed, because you said, [beside the Egyptians] Surely, quoth *Araspas*, their * Colonels [over tenthousand] ordered them so, as that every Regiment of ten thousand, bare every way a hundred square. For, this manner of embattailing, was by their saying after their country fashion. And *Crasus* I assure you was very loth to graunt them thus to be arraunged. For, he desired all that he could, to heime in your armie on every side with his battalions. And to what end, saith *Cyrus*, desired he that? Even because he might, quoth he, environ you with his exceeding number: But first, Let them see to it, said *Cyrus*, least whiles they goe about to encasse others, they be not enclosed themselves. Well, we have heard of you that which the time required. Now therefore let us proceed thus accordingly. After yee are departed hence, looke well to the armour both of your horses and also of your selves. For oftentimes, if there be wanting but a small matter, man, horse, and chariot serve all to no purpose. And to morrow morning betimes, First of all, whiles I am busie at sacrifice, both horse and man ought to take their * dinners: to the end that if any opportunitie be offred of an exploit, we be not wanting in that behalfe. Then, lead you *Araspas* the right wing according to the charge which now you have. The other Colonels likewise, having the conduct of ten thousand keepe your places still. For when the fight is once a-foot, it will be no fit time, for any chariot, to change or shift horses. Enioyne moreover the * Centiniers and * Caporals in the Vantguard, to order their files every one divided in two parts phalang-wife, (ech part fronting one with another in a right line.) Now, * ech file contained 24 souldiers. Then spake one of the * Colonels abovesaid in this wise. Thinke you Sir, that we shall be sufficient, arraunged into so many files and those so shallow, against so square and deepe a * battalion of our enemies? Why! quoth *Cyrus*, how thinke you of this? These their * squadrons standing deeper in file than with their weapons to reach unto their opposites, doe they either hurt their enemies, or helpe their fellow-souldiers? For mine owne part, quoth *Cyrus*, I could wish that whereas these armed men of theirs raunged a hundred deepe in file, had beene in depth ten thousand. For, by this meanes wee should encounter with fewest. But, as I order my battalion * in thickest: it will I trow so come to passe, that by such a number, the entier body thereof will be strong throughout, and ready withall to mainteine a joynt fight in every part. The Lavelotiers verily will I place after the * Corseletmen, and next after them the Archers. For who would raunge them in front, confessing themselves that they cannot endure any close fight at hand? But if these have the * Cosclettiers before them to confront the enemies, they will hold their ground: and what with launcing darts and javelins, and what with shooting arrowes over all their heads that stand embattailed afore them be able to annoy their enemies. Now, what-

whatsoever it is wherewith a man endammageth his adversaries: cleere it is that thereby he relieveth his friends. But himmost will I set those that be called * after all. For like as an house without a strong ground-fill and foundation laid with choise stones, or without those peeces which frame the route to it, is good for nought: Even so * a battalion stands in no stead, either without the formost or without the himmost, if they be not right valiant. See then, quoth he, that yee be thus arraunged as I give order. Yee Captaines of the light Targuetiers, place in like sort your bands after these. Yee the Leaders of the Archers, set your companies semblably next unto those Targuetiers: As for you the chiefe Commander of the * Rere, see you keepe the Rereward and give a charge unto the other Rear-commanders to have an eye to those under them: encouraging those that doe their devoir, and sharply menacing such as slacke their service. And if any turne backe upon a traiterous intent, let him dye for it. For it is the part of those Commanders that stand formost, by word and deed to embolden them that follow. And even yee also who have your place * After All, ought to make Cowards to stand in more feare of you than of their enemies. Thus much for you severally, and what I would have you to doe. But you *Abradatas* the Master of the Ordnance and Ruler over the Engineers, order the matter so, that the beasts in teeme that * draw the turrets, follow as close as may be to the Phalang. You *Danachus* Capitaine of the waggons that goe with the * carriages, next after those turrets conduct all such forces, and let your Serjeants sharply chastise those that either step forward before due time, or lagge behinde. And you *Carduchus* Capitaine of those * Carroches wherein the women are, place them last even just behinde the said carriages, (of baggage). For, if all these follow in the Rear, they shall both cause an opinion of a great multitude, and also minister unto us good meanes to lay an ambuth. Yea and withall, our enemies if they would environ us shall be forced to fetch a larger compasse. And the more ground they take up in this compasse, the weaker must they needs bee. See then that yee thus doe according to my direction. And now to you *Artabazus* and you *Artagerfus*. Those Regiments of a thousand footmen apeece, which either of you commaund, lead next after these abovesaid: As for you twaine, *Pharnuchus* and *Asiadatus*, see that yee interminge not your Regiments of a thousand horsemen apeece, whereof ye both have the charge, within the maine body of the Phalang, but behind the waggons: take your place well armed by your selves, and then with the rest of the Leaders and Commanders repaire unto us. For, so ought yee to be ready and appointed, as those who must give the first charge and begin battaile. Semblably you that are the Ruler of those * that serve with the * Camels, keepe your place next after the waggons abovesaid: and whatsoever *Artagerfus* shall commaund, that doe yee. Yee that be Captaines of the war-chariots, cast lots, and unto whomsoever the lot falleth, let him place his hundred chariots before the * maine battaile: of the other two Centuries of chariots, let the one hundred being raunged directly, and so flanking the right side, follow the maine battaile in a wing, and the other the left side. In this manner embattailed *Cyrus* and marshalled them all.

CHAP. IX.

How Panthea enamored her husband Abradate. And Cyrus did put himselfe in readinesse to give battaile.

THEN *Abradatas* the Sufian King replied. For my part, quoth he, *Cyrus*, willing I am of mine owne accord, to take my place even in the very face of the enemies battaile: unlesse it seeme unto you otherwise expedient. Whereat *Cyrus* admiring the man and taking him by the right hand, demaunded of the Persians which were in the other Chariots in this wise. Will yee also, quoth he, admit all this? But when they answered, that it could not stand with their reputation to give way thereto: he did put it to the casting of lots: and the lot fell upon *Abradatas*, even as himselfe had undertaken: and placed he was afront the Egyptians. Thus verily for that time they departed, and having provided all things, as I before shewed, went to supper, and after the watch set betooke themselves to their nights rest.

The next day early in the morning, *Cyrus* sacrificed: the rest also of the armie, after they had *dined and performed their sacred libations: clad themselves with many gay and goodly coats of armes, with many brest-plates besides and helmets as faire. They harnessed also their horses with *frontlets and poitrels. The single horses likewise and courfers they armed with greves for their legs, as also the Steeds that drew * in their geeres with harnois for their sides: in so much as the whole armie shew againe with *brazen armour, and glittered throughout with red and purple *liveries. The foure poled chariot likewise of *Abradatas* drawne with eight Steeds, was very bravely and gallantly set out. But as he was putting on a *tabard of linnen after his country fashion, *Panthea* his wife, brought unto him an helmet of gold: with vambraces likewise and broad bracelets to weare about the wrists of his hands. Also a side purple cassocked downe to his foot, with the skirts falling in plaits beneath: together with a *crest upon his armct, of an Hyacinth or Azure dye. All these ornaments had shee wrought for her husband unwitting to him, as having privily gotten the just measure of his armour. Which when he beheld, he wondered thereat, and said unto *Panthea*, How now my wife, hast thou cut and mangled thine owne Jewels and ornaments for to make mee this faire armour? No verily, quoth *Panthea*, I have not yet defaced the most precious and richest jewell of all. For, if you Sir, appeare unto others, as you seeme unto me, your selfe shall be my greatest and most soveraine jewell. And as shee thus said, shee fell to enarme him, and how ever she did what shee could, not to be seene for to weepe, yet for all that, the teares trickled downe her cheeks. And *Abradatas*, albeit hee was before a goodly man to see to, yet now after he was thus dight and harnessed with this armour, he seemed right beautifull, and of a most liberall prefence, as being by nature also correspondent thereto. Theo, having taken of his charriottier the reines into his owne hand, hee addressed himselfe presently to mount up into his chariot. But then, *Panthea* commanding all those that were present to void, said thus unto him, My *Abradate*, If ever there were any woman that esteemed her husband more than her owne life, I suppose you acknowledge mee also to be one of them. And therefore what need

need I to particularize in every point? For, I am perswaded that the deeds which I have done already, are of more credit with you, than the words which I now speake. Howbeit although I bee thus affected, as you know well enough: yet doe I solemnely proteste, my love to you-ward and yours also to mee: and that I had rather together with you having borne your selfe as a valiant Knight be enterred, than live with you disgraced, and taking disgrace my selfe. So farre forth esteeme I both you and my selfe worthy of the best respect. Moreover, in my conceit, we are much beholden unto *Cyrus* in this behalfe, for that he daigned to enterteine mee a captive woman and selected for himselfe, not using me as a slave with villany, nor as a free woman with disparagement of mine honour: but when he had received me, kept me for you, as if I had beene his owne brothers wife. Again, when *Araspas* my Guardian revolted from him, I assured him, if he would give me leave to send unto you, that you should come unto him a more faithfull friend and a better, and every way by farre than *Araspas*. Thus spake she, and *Abradatas* much delighted with her speech, softly rouching her head and therewith looking up toward heaven made this prayer. O most mightie Jupiter, graunt that I may bee thought an husband meet for *Panthea*, and a friend worthy of *Cyrus*, who hath so honourably dealt with us. With these words, he mounted the Chariot at the entry and doore of the seat thereof. When he was thus gotten up, and that the Vnder-Chariottier had made fast and shut the seat close after him: *Panthea* having no other meanes otherwise to embrace him, kissed yet the very seat. And so the Chariot went forward: But she closely followed after her husband unseene of him, untill such time as he turning himselfe and espying her, said, Be of good cheere my *Panthea*, Farewell, and now depart. Then, her Eunuches and waiting women tooke and conveyed her into her Caroch, and when they had laid her downe, they covered her within the *closet thereof. But the folke there in place albeit both *Abradatas* and his Chariot also made a goodly show, yet could they not behold him untill *Panthea* was quite gone.

Now when *Cyrus* had sacrificed with the favourable approbation of the Gods, and the armie was set in aray as he commaunded; and had appointed Avant Curriers one before another, he assembled his Captaines together, and made a speech unto them in this wise. Deare friends and Confederates. The Gods shew unto us such signes in our sacrifices, as they did sometime when they gave unto us our first victory. I will recall therefore into your minds, those points which if ye remember, ye shall in mine opinion advance more courageously to battaile. For, in martiall prowesse, exercised ye are much more than your enemies. In the same yee have beene brought up and trained farre longer than they, and joyntly one with another, have atchieved victory. Whereas, many of your enemies with their Associates have beene foyled and vanquished. And of both sides, as many as have not yet fought: those of the enemies part, know well enough that they have for Assistants, such as will betray them: but yee that side with us are sure, that yee shall hazzard the fortune of battaile with them that are desirous to helpe their Allies. And it standeth to good reason, that they who repose mutuall trust one in another, will joyntly sticke to it, and fight with one accord: but they that distrust, must needs devise how every one may soonest get away and escape. Advance wee therefore my friends, against our enemies, with strong armed Chariots, against those that are not armed with

Pargues.

with horsemen likewise in compleat armour and horses bard, against those that be naked; ready to cope with them hand to hand. As for you that are footmen, yee shall deale with no other than yee have heretofore. The Egyptians be harnois'd after the same sort, and in like maner set in aray. For greater * shields they have, than that they can either doe or see ought, and being raunged by hundreds no doubt they will hinder one another in the medley, except some very few: Now if they trust by preassing hard upon us, to make us give backe and lose ground: First, they must beare-off the brunt of the horses themselves, then, of the yron harnois wherewith the horses are strengthened. And say that any of them shall hold out and abide by it, how can they possibly at once mainteine fight against the horsemen, and the maine battalion [of footmen] and the turrets beside? For, from those turrets, our men will be alwaies ready to succour us, and annoy the enemies so, as being by us slaine, they will rather despaire than fight it out. Now, if ye thinke that yee want ought, let me know: for with the leave of God yee shall lacke nothing. Againe, if any man be disposed to say ought, let him speake his minde. If not, draw neere to the sacrifices, and when yee have prayed unto those Gods, to whom we have sacrificed, repaire unto your companies: See also that every one of you put them in minde who are under your charge, concerning those points that I have admonished you of. And let each one shew himselfe unto those that are in his conduct, so undaunted and fearelesse, in gesture, countenance and speech, as he may seeme worthy of commaund and government.



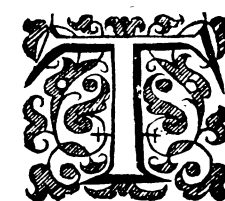
THE



THE SEVENTH BOOKE.

CHAP. I.

How Cyrus entred the field with his puissance: Approched King Croesus to give him battaile. The manner that both armies used, to fight with their best advantage.



THESE Captaines then, having made their oraifons to the Gods, departed to their Ensignes. But unto *Cyrus* and the Gentlemen of his traine, whiles they were yet about offering sacrifice, the servitours brought both meate and drinke. And *Cyrus* even as he stood, after consecration of the first essay, tooke his dinner, and ever gave part to him that most wanted: who also when he had performed the complements of libations and prayed withall, dranke himselfe: and so did all the rest that were about him. Which done, having besought *Jupiter* the protector of his native countrey, to vouchsafe him his guidance and helper, hee mounted on horsebacke, and commaunded all the rest to doe the same. Now were they all that attended upon *Cyrus*, armed as he was, to wit, in purple tabards, corslets and head-pieces of * brasse, with white crests and with swords: every man also with a javelin of corneil wood. Their horses were bard, with frontlets, poictrels and side peeces of brasse. Of the same matter likewise were the greives that every man wore. This onely was the difference of *Cyrus* his armour from the rest: that whereas their harnois was vernished over and laid with a golden colour, his glittered like a Crystall mirour. When he was once mounted, and sat still a while, looking to his way that he was to goe, in * thundered on his right hand [in token of good] whereupon he said, Thee will we follow most mighty *Jupiter*. And so he did set forward: having on his right side *Chrysantas* Generall of the horse with his men of armes, and *Arasambas* Colonell of the footmen on his left. Hee gave commaundement also, that they should cast an eye to the maine Standard, to keepe even pace and to follow in order. Now, this Ensigne Royall that he had, was a golden Spred-Eagle displayed upon a long speare. And at this very day the King of *Persia* retaineth the same

same standard. But before they came within sight of the enemies, he caused the Armie by resting thrice, to refresh themselves. And by that time that they had marched out-right twenty stadia, they began to descrie their enemies power to approach and come forward against them. Now when they were all evidently scene one of another, and the enemies determined on both sides to environ the battalion [of footmen] afront them, they stood still with their owne maine battalion: (For, otherwise there can be no encompassing round) and then wheeled about therewith for to enclose the enemies in the mids: to the end, that when they had embattailed themselves on both sides after the forme of the Greek letter * Gamma, they might every way fight all at once. Which albeit *Cyrus* saw well enough, yet staid he never the more for it, but led still as before, and perceiving how far off the enemies stretched out on both sides the wings and points of their battaile: Marke you not *Chrysantas*, quoth he, where the enemies begin to fetch a winding compasse? Yes, very well, saith *Chrysantas*, and I mervaille much thereat: For, me thinks they distract the points very farre from their owne maine battaile: yea and from ours too, quoth *Cyrus*, I assure you. And why for said *Chrysantas*: because quoth he, lest if their wings were neere unto us, and their owne maine battaile farre remooved, wee might charge upon them. But how can they then afterwards helpe one another, said *Chrysantas*, when they be so farre alunder? It is evident quoth *Cyrus*, that their purpose is, when their wings have proceeded so farre as to flanke us and to stand against the sides of our host: then to turne short againe as it were into squadrons, and so at once on every side to set upon us. But what thinke you, saith *Chrysantas*, is this their policy good or no? Good, quoth *Cyrus*, in regard of that which they see: but in respect of that which they see not, they hurt themselves more, then if they should assaile us afront, point to point. But you *Arfamas*, quoth *Cyrus* goe softly before the Infanterie like as you see me to doe. And you *Chrysantas*, semblably as he doth follow close with your Cavallery. As for me, thither will I goe where I thinke it best to begin the battaile: yet withall, as I passe by, view I will and consider how every thing stands with us. After I am thither come, and when wee are at the very point to encounter, I will begin to sing the * *Pæan*, and then see that yee all second me. But when we buckle and joyne fight with our enemies, yee shall soone perceive; For, (there will be I suppose no small shouts and escries.) And then shall *Abradatas* with the chariots charge upon his opposites. For, he shall have word and direction so to doe. Then must yee follow on as neere and close as you possibly can to the Chariots. For, by this meanes, shall we fall upon our enemies when they are most in disorder. I will my selfe also be present in person, and by Gods helpe with all speed pursue them. When he had thus said and withall pronounced this * *Motto*, *Jupiter Saviour* and * *Guide*, he advanced forward. And as he rode on, betwene the Chariots and the Corseletiers: ever as he spied any orderly in their Companies, he would one while say thus unto them. Oh how it doth me good my souldiours to see your faces. Another while, to others, Goe to Sirs, Thinke that this present fight, is not onely for this dayes victorie, but in regard of that also, which heretofore yee have achieved; yea and for all felicity whatsoever. As he came to some, he would use these words. From this time forward we shall never have cause to blame the Gods, for they have put into our hands, the meanes to attaine to many and those goodly chievances. But yet we

This Hymne
of Apollo was
sung at the
first joyning of
battaile: To in-
cite the souldi-
ours, and for
averting all
disaster: likewise
in the end, after
victory, and
then it was by
way of Tri-
umph.
Macrobius.
For Signal.
For Leader.

wee must my good souldiours play the parts of valiant men. To others againe, such a speech as this he would use. What more gawdy feast could we possibly bid one another unto, than to this? For, now the opportunity we have, bearing our selves manfully, to stand and benefit passing well one another many wayes. To another Company thus would he speake: Yee know I suppose my souldi-ers, that these rewards are now proposed: to wit, unto winners. To chase, to wound, to kill, to be possessed of goods, to gaine renowne and fame, to enjoy freedome, to commaund and to rule. But unto Cowards, what else but the contrary? Whosoever therefore loveth himselfe, let him enter battaile and fight as I doe. For, with my good will no example shall I give of cowardise, nor admit of any lewd and dishonorable act. Moreover, as he came to some of those who had served with him in the former battaile, he said: As for you my doury souldiours what need I to speake unto you? For, yee vote well enough what a faire day valiant men have, and how badly cowards speed. Then as hee went from them and came to *Abradatas*, he staid. And *Abradatas*, having given the reines unto the * under chariotier, dismounted, and made towards him: others also came running unto him whose places were neere at hand, as well footmen as those who had the conduct of chariots. And when they were come, *Cyrus* spake in this wise. God hath according to your request, ô *Abradatas*, judged both you and yours, worthy to lead in the vaward before our Associates. Remember therefore, that when you are to fight, they be the *Persians*, who shall both behold and also second you, neither will they suffer you to be forlorne and succourlesse. Then *Abradatas*, For mine owne selfe, *Cyrus*. I thinke all well enough with us. But for the sides of the battaile, I am perplexed and troubled. For, I see that the enemies points be stretched out in length and those very firme, by reason, as well of their chariots as all other forces: Whereas we have opposed against those nothing but chariots. And therefore, but that the charge of this place, is by lot fallen unto me, I would have beene abashed to be here: in such safety, methinks I am. Goe to quoth *Cyrus*, If you be well for your owne part, take you no thought for them. For I trust, with the helpe of God to order the matter so, that I shall shew unto you these sides of the enemies naked. And here I beseech you not to give the onset upon the enemies, before you see even those, whom you feare now so much, put to flight. (These brave words verily gave *Cyrus* forth at the point of battaile, being otherwise none of these great and vantage boasters.) But when you see these quoth *Cyrus* once to flie, then thinke me to be hard at hand, and then, lustily charge you. For then shall you find the enemies to be starke cowards, and your friends right hardie souldi-ers. And verily, whiles you have leisure, ô *Abradatas*, ride every way all about your chariots, encourage and exhort your men to give the onset: partly by your lightsome countenance embolden them, and partly by hopes relieve them. And that yee may seeme the best and most valorous of all those that be mounted in Chariots, kindle some emulation among them. For, know assuredly, that if this be done, they will hereafter say, that nothing is more gainefull than * *Vertue*. So *Abradatas* gat up againe into his Chariot and did accordingly. But *Cyrus* passed on, and being come to the left wing were *Hystaspas* was with halfe of the *Persian* Cavallery, called unto him by name and said. You see now *Hystaspas*, a piece of service, wherein there is need of your celerity and expedition: For, if now we can get the start of our enemies, and fall first to the killing of them,

* Mithras

* Vertue

there shall not one of us die. *Hystaspes* smiling hereat: Let me alone quoth hee with the enemies afront. And for those on the side, give you the charge to others that they be not idle. Why! quoth *Cyrus*, I my selfe will take them in hand. But, *Hystaspes*, remember you this: that unto whomsoever of us God shall give the upper hand, in case there remaine still any daunger of hostility, we alwaies set upon that part that maketh head and maintaineth fight. Having thus said hee went forward, and being come as farre as to the side and to the Capitaine of the chariots which were there, he said unto him: Come I am to succour you: But when you perceive once that we charge the enemies at the * ends, then doe yee also your devoir to breake thorow the mids of them. For, in more safety shall yee be when ye are * without, than enclosed within. Passing on still untill he was behind the wagons, hee commaunded *Artagerfes* and *Pharmathus* to stay there with a thousand footmen and as many horsemen. And so soone as ye understand, saith he, that I fall upon them that are in the right wing, take yee also them in hand, that be opposite unto you. For, yee shall fight against the point in that place, where the maine battalion is become weaker: And keepe yee embattailed as yee are, in a thicke Squadron, that yee may be the stronger. And verily the enemies horsemen (as yee see) are raunged himmost: against whom in any wise oppose the raunged troupe of the Camels. For know this assuredly, that before ye fight, ye shall see your enemies to become ridiculous and to make you good sport. After these directions given, *Cyrus* crossed over to the right side.

CHAP. II.

The great battaile and slaughter of the Lydians: where King Croesus and his forces were discomfited. The Aegyptians yeeld unto Cyrus.

Croesus supposing that the Regiment under his conduct drew very neere already unto the enemies, * * * and that the wings were stretched out a-long, did set up a signall unto the said wings, to proceed no higher, but in that very place to turne short. Now when they all made a stand, & beheld the host of *Cyrus* embattailed, he gave the Signe unto them for to advance against the enemies. By this meanes three Squadrons charged upon *Cyrus* his armie: one full afront: and of the other twaine, one on the right hand, the other on the left. In so much as great feare seized upon the armie of *Cyrus*. For like unto a little bricke couched within a greater, the battalion of *Cyrus* was environed on every side with the enemies: what with horsemen, armed footmen, light targuatiars: and what with chariots, all but behind. Howbeit after that *Cyrus* had given direction, they all turned a-breast upon the enemy. And verily, there was on all parts a deepe silence, for feare of the future event. But when *Cyrus* now saw his time, hee began to sing the Pæan, and the whole Armie chaunted and answered him. Then with a loud and cheerefull note they sounded *Alala*, to *Mars*; and with that, *Cyrus* shewed himselfe, and presently with his men of armes flanking the enemies, with all speed joyned battaile. The footmen also in good array, soone followed after, and charged them on every side, so, as that they had the greater vantage of them by farre. For, with their maine battalion, they gave a charge upon the wing, whereby it came to passe that

that the enemies were mightily discomfited and quickly put to flight. When *Artagerfes* perceived that *Cyrus* was in Action and entred into the medley, himselfe also came in fiercely with his * Camels on the left side, according as *Cyrus* had commaunded. Their Horses could not abide these Camels a great way off, but as their nature is, being maddened, some ranne away, others flung out of their ranks, and some againe rushed one upon another. For, thus fare horses, when once they espie Camels. And *Artagerfes* with his owne men in good array and himselfe well appointed preassed hard upon them thus disfranked: and withall put forth his Chariots at once both on the right side and also on the left. Whereupon many of them, to avoid the Chariots were killed by those who followed at the wing: and as many there were, who flying from them, were intercepted and caught up by the Chariots. *Abradatas* also, for his part slackt no time, but crying aloud, Follow me friends, follow mee, spared no horse-flesh, but by pricking his Steeds drew blood of them good store. And with him the rest of the Chariotiers made a violent impression upon them. Then immediately the enemies Chariots fled from them, some taking their riders with them, others leaving them behind. But *Abradatas* passed directly through them, and violently assailed the Phalang of the Aegyptians: and together with him, they also who stood embattailed next, did set upon them. And, as many waies else it is cleere, that there is no battaile more strongly arraanged, than that which consisteth of friends assembled to fight together: so, at this time, that companie of his about him, shewed no lesse. For, they were his familiar friends and companions at his table that stucke close to him and joyntly charged the enemy. The rest of the Chariotiers, when they saw how the Aegyptians with a strong troupe stiffely abid the shooke, withdrew themselves toward the Chariots as they fled, and followed after them. But *Abradatas* his companie, where they had once broken in, because the Aegyptians could not give backe, by reason of those their fellowes who stood thicke about them on every side, look how many they encountred directly in their way, with violence of horses they slew and overthrew, and as they fell, trampled and crushed in pieces them selves, their armour, their horses and wheelles: whatsoever the yron * sythes of the chariots tooke hold of, they violently cut in twaine, as well harness and weapons as men. In this tumultuous medley that cannot be expressed in word, it fortuned that *Abradatas*, for that his chariot wheelles were flowne off, by reason of so many confused heaps of all sorts, fell out of it with others besides that accompanied him in this exploit, who having borne themselves with him in fight right manfully, were there slaine and left dead in the place. The Persians following hard after, rushing thither where *Abradatas* & his companie had made the overture, disfranked the enemies and killed them outright. But the Aegyptians where they stood still, in good order, not disarrayed (and these were many in number) advanced directly forward all a-breast against the Persians, where there was a hore and fierce conflict pell-mell, with launces, chasing staves and swords. And, to say a truth, the Aegyptians had the odds as well in number as in weapon. For, they bare stiffe and long Launces (which even at this day they use) shields also which covered their bodies much more than the * breastplates and bucklers of the Persians, and helped them somewhat else to punch and shooove from them, fitted as they were to their shoulders. And therefore locking their targuets together, they went on and thrust from them

* or ens.

* or engins.

* or, millic.

them. But the Persians were not able to sustaine their force, considering they carried their light bucklers of wicker at armes end: but softly retired * foot by foot, giving and taking blowes, untill such time as they gate close under their * fabricks aforesaid. Wherthey were thither come, the Egyptians began to have the worse, and to be wounded afresh from the Turrets. They then who stood behind in the reere, would suffer neither Archers nor Darters to flye, but lifting up and bending their swords at them, forced them both to shoot arrowes and also to sling darts. Hereupon grew a great carnage of men, and a mightie noise and clattering, as well of armours as of * casting weapons of all sorts, together with a wonderfull cry: while some called to their fellowes, others encouraged them to fight, and a third sort cryed unto the Gods for their helpe. Meane-while, *Cyrus*, who had pursued in chace those that stood against him, came: and seeing the Persians put backe and lose ground, he grieved at it: perceiving also that by no other meanes he could sooner stay the enemies from preassing still forward, than by wheeling about and riding at their very taile, he commaunded his men to follow him, and so rode hard upon their reeward. Thus they assaile and wound them behind, yea and kill many of them looking another way. Which when the Egyptians perceived, they cryed, That the enemies were hard at their backs, and withall, amid their wounds, were faine to turne head upon them and make resistance. Then fought horsemen and footmen one with another. And there it fortuneth, that one beinge false under *Cyrus* his horse, as he lay trampled under foot, with his sword stabbed the horse in the bellie: wherupon the beast, wining and flinging out with his heeles for paine of the wound, never rested untill he had cast and overthrowne *Cyrus*. But here a man might have scene, what a worthy matter it is for a Prince to be loved of his subjects. For, presently they all did set up an outcry, and with exceeding violence, fought together right manfully. Here was thrusting to and fro: here were blowes given and taken reciprocally. But one at length of *Cyrus* his guard, alighting from his owne horse, mounted him thereupon. Now when *Cyrus* was gotten up, he might by that time see the Egyptians beaten downe on every side. For, both *Hystaspas* was come already with the Persian Cavallery, and *Chrysantas* also. Howbeit he would not suffer them any longer to run upon the Egyptians battalion: but commaunded, from without, to discharge arrowes and darts at them. Now, after he had ridden all about, untill he was come unto the fabricks, he thought good to get up into one of the turrets, to espy whether any other companie of the enemies stood to it and fought in any place. When he was once aloft, he saw the whole field and plaine before him full of horses, men and chariots: some flying, others chacing: some winners, others losers: to wit, the enemies running away, and his owne men having the upper hand. And verily, of those that were discomfited, he could see none any more but onely the Egyptians. Who being driven to a streight, cast themselves round into a ring, so as their armour was onely scene, and they set close covered under their shields. And now verily, nought did they else, but abide many and grievous extremities. *Cyrus* then, wondring at them and pitying their distresse, to see so hardy and valiant men to die, caused all those to retire, that charged them on every side, not permitting one of them to fight any longer. He sent withall an Herault at Armes unto them, demanding whether they would all of them perish, for their sakes who had betrayed them, or rather

ther save their owne lives, with the reputation of brave and valourous soldiers? Unto whom they answered, And how can we be saved, and yet reputed valiant souldiers? Then *Cyrus* said againe: For that yee are the men alone, whom wee see to abide by it and willing to fight it out. But, from henceforth, replied the Egyptians: By what good and notable Action of ours may wee possibly be saved? In case, quoth he, yee deliver up your armes into our hands, and joyne with them in amitie, who when it lies in their power to destroy you, choose rather to save your lives. Which when the Egyptians heard, they asked this question: Say, we enter into league and friendship with you, In what manner would you carry your selfe to usward? Then, answered *Cyrus*: I will doe well by you, and looke for the like at your hands, as of true liege men. And what good turne is that said they, which you will deigne us? Whereto *Cyrus* made this answer. I will give you better pay, during the warre, than at this time yee receive. But if there be a peace concluded; as many of you, as list to tarry with me, I will endow with lands to occupie, and Cities to inhabit. I will bestow upon them wives and household servants. Which when the Egyptians heard, they intreated him to except this onely in the Capitulation, that they might not be compelled to beare armes against *Crasus*. For, him alone said they, we acquit of all fault. As for all other Articles they agreed unto: and therewith plighted their faith and troth interchangeably. [And even at this very day, the posteritie of those Egyptians, who then stayed with him, continue firme and loyall unto the * King, and yeeld allegiance to him.] Unto whom *Cyrus* gave Cities: both those in the higher country, which in these dayes be called, the Egyptians Cities: and also Larissa and Cyllene, neere to Cumes by the Sea side: which be yet held peaceably in possession by their issue and off-spring. When *Cyrus* had achieved these exploits, he withdrew his forces even when it was darke, and encamped in the Thyribarians country.

CHAP. III.

How Cyrus following the traine of his victorie forced the Citie Sardes, and took the King Croesus prisoner. The discourse that he held with him as touching the Oracle of Apollo. And how hee did set him at libertie, and saved the said Citie from saccage.

IN this battaile, the Egyptians alone of all the enemies bare themselves courageously and wonne renowne: and of those on *Cyrus* side the Persian horsemen seemed to performe the bravest service. In so much, as that manner of armour, which *Cyrus* caused them to be made for the men of Armes, continueth still in credit and price to this very day: Also those sythed Chariots were in high esteeme: so that even in this age, the King who reigneth in those parts, receiveth the use alwaies of that warlike kinde of Chariots. The Camels onely affrighted the horses and did no other hurt. For, as they that rode upon them, slew none of the horsemen, so were not they killed by the horsemen: because there was not an horse that came neere unto them. And even that, was thought then to doe good. Howbeit, there is no valiant man of any worth and qualitie, willing either to keepe a Camel for his saddle, or to practise fight and service from their backs. Thus therefore being come againe to their wonted manner

manner and fashion, they are employed onely as beaſts for carriage. As for *Cyrus* his ſouldiers, after they had ſupped and appointed their Sentinels, betooke themſelves, as meet it was, to their nights reſt.

or Caſtle.

But *Cræſus* upon this overthrow immediatly fled with his armie to *Sardes*: the other nations departed and tooke the way homeward, every man reaching ſo farre as poſſibly he could by night. The morrow morning when day appeared, *Cyrus* led his power forthwith directly to *Sardes*: And no ſooner was he come to the walles of the Citie, but he planted his Ordnance, and bent his Engines of Artillery, intending to give an Aſſault thereto, and prepared ladders to ſcale. Whiles he was buſied hereabout, he cauſed the *Chaldees* and *Persians* the night following to get up unto thoſe munitions and bulwarks of the *Sardians* which ſeemed moſt ſteepe. Now, he that guided them was a *Persian*, one who had beene a ſervant to a gariſon ſouldier within the Caſtle of the City: A man, that had learned both the deſcent downe to the river, and the aſcent alſo into the Caſtle. But when it was once knowne that the ſaid high * fortreſſe was ſurprized, the *Lydians* all abandoned the wals, and fled every man whither he could. *Cyrus* by the breake of day entred the City, and gave commaundement that no man ſhould breake his ray or quit his place. But *Cræſus* being ſhut cloſe within his royall Palace, cryed out unto *Cyrus*: Howbeit *Cyrus* leaving a ſtrong guard about him, went in perſon to the Caſtle that was newly wonne. Where, ſeeing how the *Persians* kept the Piece (as requiſite it was) and the *Chaldeans* armour no where to bee ſcene (for, runne downe they were to riſe and ranſake houſes) preſently he called their Captaines together, and commaunded them with all ſpeed to avoid out of the Armie; For, I cannot quoth he, endure to ſee them that breake order and forſake their ranks, to enrich themſelves with pillage, above others. And know yee this aſſuredly, quoth he, that I had determined with my ſelfe to make you that ſerve with me, ſuch as all the *Chaldees* might report to be happie. But now, mervaille not at all, if ſome one ſtronger than your ſelves, ſet upon you as yee depart from hence. Which the *Chaldees* hearing, were ſo ſtricken with feare, that they beſought him to lay downe his anger, ſaying, they would reſtore all the money and goods which they had taken. To whom *Cyrus* made answer, that himſelfe had no need thereof. But if yee would have me faith he to ceaſe my diſpleaſure and indignation, Beſtow all that yee have gotten vpon them that kept the Caſtle: For, if the reſt of the ſouldiers ſhall perceive, that they who forſake not their ranks and ſtations, gaine greater commodities than others, all will goe well on my ſide. And even ſo did the *Chaldeans* as *Cyrus* commaunded. And as many as had behaved themſelves obediently, received much money and goods of all kinds. Now when *Cyrus* had pitched tents for his owne ſouldiers in that place of the City wherein hee thought moſt commodious for them to abide in armes, hee gave commaundement, that to ſupper they ſhould goe. Thus having ſet all things in order, he commaunded that *Cræſus* ſhould be brought unto him. No ſooner ſaw hee *Cyrus*, but he ſaid, All haile, my Lord and Maſter. For, this is the name that Fortune hath graunted both you to uſe from henceforth, and me alſo to call you by. And you likewiſe quoth *Cyrus*, All haile o *Cræſus*, ſince we both of us are mortall men. But, would you, my *Cræſus*, quoth he, giue me any Counſell? I would to God, faith hee, o *Cyrus*, I could deuife ſome good thing for you. For, I might thinke, that the ſame would be gainefull and commodious

modious to my ſelfe. Then, quoth *Cyrus*, liſten O *Cræſus* what I ſhall ſay. Whereas I ſee my ſouldiers ſpent, by taking exceeding paines, and plunged into many daungers, thinke now that they hold in poſſeſſion the richeſt Citie in all *Aſia* next to *Babylon*, I judge them worthy to receive ſome benefit for their ſervice. For, this I know, that unleſſe they reape ſome fruit of their travailes, I ſhall not have them long obedient unto mee. Howbeit, my meaning is not to give them the ſpoile of this Citie. For I ſuppoſe, that not onely the Citie would thereby be utterly deſtroyed, but I wote well alſo, that in the riſing thereof, the worſt will ſpeed beſt. Which when *Cræſus* heard: Give me leave I pray you, quoth he, to ſay unto ſome of the *Lydians*, whom I will make choiſe of, that I have obtained at your hands thus much, That there ſhall be no pillage at all, and that you will not ſuffer their wives and children to be quite undone: In regard of which grace and favour, That I have promiſed unto you in the name of the *Lydians*, that they ſhall willingly and aſſuredly give unto you as a ranſome whatſoever is faire and of beſt price in all *Sardes*. For, if they ſhall heare thus much, I am aſſured they will come with what beautifull thing or precious jewell either man or woman hath here. And likewiſe, by another yeere, the City will be replenished with many goodly things for you. Whereas, if you fall to ſacke and ſpoyle it, you ſhall have your very arts and ſciences, which are the fountaines, they ſay, of all good things, to periſh utterly. Moreover, ſeeing and knowing all this, you may come and conſult further hereafter of ſaccage at your pleaſure. But firſt of all, quoth he, ſend you for mine owne treaſure: and let your officers require the ſame at the hands of mine, the keepers thereof. *Cyrus* approoved all that *Cræſus* had ſaid, and gave conſent to doe accordingly. But tell me firſt my *Cræſus*, quoth he, and that to the full, what was the end of thoſe points which were delivered unto you from the *Delphicke Oracle*? For, it is reported, that you have highly honoured *Apollo*, and done all in obedience to him. Helas, I would it had proved ſo, quoth *Cræſus*. But the truth is, My deportment to *Apollo* hath beene ſuch, as to doe all from the very firſt cleane contrary unto him. How came that about, quoth *Cyrus*? enforme me I pray you. For theſe be wonders, and paradoxes that you tell me. Firſt and formoſt, faith *Cræſus*, ſetting behind me all care, to enquire of that God, thoſe things that were neceſſary for mee, I would needs make prooſe, forſooth, whether he could answer truth or no? And well knowe it is, faith he, I will not ſay, that God, but even very men who are good and honeſt, cannot of all things abide to be diſcredited: and if they perceive themſelves once that they are not beleaved, they love not thoſe that diſtruſt the. But afterwards, knowing that I had committed a groſſe abſurditie, and was farre from *Delphi*, I ſend unto him about children. But he, at the firſt time gave mee not ſo much as an answer. Yet afterwards, when by preſenting unto him many gifts of gold and ſilver both, and by killing very many beaſts in ſacrifice, I had at length pacified him, as I thought; to this my demanda, how I might doe for children? hee answered me, that children I ſhould have. And verily, a father I was of children (for in this alſo I aſſure you he lied not unto me.) But when they were borne, I had no joy nor comfort of them. For, the one of them was all his life time dumbe and never ſpake word: the other being growne to excellent prooſe, dyed in the very flowre and beſt time of his age. Depreſſed thus with theſe calamities as touching mine iſſue, I ſend eſſeſoones to know of the

God, by what meanes I might lead the rest of my life in greatest felicitie: and this answer he returned to me.

ΣΑΤΤΟΝ ΓΙΝΩΣΚΩΝ ΕΤΔΑΙΜΩΝ ΚΡΟΙΣΕ ΠΕΡΑΣΕΙΣ.
KNOW THY SELFE CROESUS, AND THOU SHALT SVRELY BE HAPPY.
OR THVS,
CROESE, KNOW THY SELFE, AND THOU ART HE
THAT TO THY LAST SHALT HAPPY BE.

Vpon the hearing of this Oracle, I rejoyced: For, I thought that the God by enjoyning to me a most easie matter, gave me happines. For, I supposed, that as other men might partly know some, and in part not: so every one knew himselfe well enough. And verily all the time following, so long as I lived quietly in peace, no cause had I after my sonne his death, to complaine of fortune. But being once perswaded by the *Astyrian* King to undertake an expedition, and to warre against you: I entred into a world of daungers. Howbeit, escape I did fate for that time, without sustaining any hurt. So, that herein I blame not the God. For, so soone as I perceived my selfe unable to hold out with you in fight, by the helpe of God, both I and also my companie gat away in safety. But now eftsoones, waxing more proud by reason both of my present wealth, and their perswasions also who requested me to be their Generall: allured also by the rich gifts which they bestowed upon me: solicited againe by men who by way of flattery bare me in hand, that if I would take upon me this soveraigne government, all the world would be ruled by me: Lord I should be of all, and the greatest Potentate upon earth: By these and such like words I say, being puffed up; so soone as all the Kings and Princes round about me had elected me for their Generall, I tooke upon me to conduct this royall Armie: as if I had beene the onely man sufficient for that supreme greatnesse. But in truth, herein I knew not my selfe: For that I thought I was able to match you in the field: who first descended from the Gods, and then, reckoning Kings for your progenitours, have even from your childhood practised vertue and chivalrie. Whereas, the first of my auncestors that ware a diademe, I heare say, became at once, a King and a Free-man. By good right therefore punished I am for mine ignorance in that behalfe. But now at last, good *Cyrus*, quoth he, I know my selfe: and thinke you Sir, that *Apollo* spake true when he said, That if I knew my selfe, I should be happy: For, this question verily, I put unto you of purpose, because you seeme able to give the neereest conjecture thereof by this present occasion, seeing in your hand it is to effect the thing. Then said *Cyrus*, Impart unto mee your counsell concerning this matter. For, considering your former felicitie, I pitie your present condition, and herewithall, I permit you to enjoy your wife whom you have, your daughters also (for, I heare say you have some) together with your friends, your servitours, and the table, such as hitherto yee have lived at. As for battailes and wars, I *diable you: If it be so, quoth *Craesus*, then, for the love of God, deliberate no further what answer to give unto me as touching my happinesse. For now, I protest unto you: If you doe thus as you say, it will come to passe, that the same life which others have repured most blessed, and to whom my selfe have accorded, I shall now both have and hold. Then replied *Cyrus*, And what person enjoyeth this happy life? Even mine owne wife, quoth he, O *Cyrus*. For, of all good things, of all delicacies and delightful pleasures shee hath beene partaker with mee: but

* Or, free you from.

but of the cares about attaining thereto, of warres also and battaile thee never had part with me. And after the very same manner, you also seeme to prepare me, as I did her, whom of all mortall wights I loved most entirely. And thereby, bound I am of dutie to offer yet more gifts and oblations unto *Apollo*, in token of thankfulnesse. These words of his, when *Cyrus* heard, he much admired the quietnesse of his minde: yea and from that time forward, whether so ever he went, *Craesus* he had continually with him: either for that hee thought to reape some good by him, or because he supposed, it would be best for his owne safetie and securitie. And so for that time they went to their nights rest.

The morrow after, *Cyrus* calling to him his friends and the Captaines of his hoast: some of the he appointed to receive the treasures of *Craesus*: to others he gave in charge, that what money soever *Craesus* delivered into their hands, first they should select out of it for the Gods, such a portion as the * Priests thought good to be taken, the residue thereof to lay up in coffers, and so to bestow in waines: and then, casting lorst for the said waines, carry it in to what place to ever they went: that as opportunitie served, every man might take thereof proportionably to his desert. And thus did they accordingly.

CHAP. IIII.

The death of Abradatas. Of faire Panthea and her Eunuches. Cyrus caused a goodly Monument to be erected for their perpetuall memorie.

THe next morrow, *Cyrus* having called unto him certaine of his serjeants and officers about him. Tell me quoth hee, whether any of you hath seene *Abradatas*: For I mervaile much, that I cannot have a sight of him now, who heretofore was wont to frequent our presence. Then answered one of the said officers. My Lord, he is not living: but slaine he was in the field, what time as in his chariot he valiantly brake in among the *Aegyptians*. All the rest of his companie save onely certaine of his familiar friends, avoided, (by report,) the daunger and forsooke him, when they once saw the strong troupe of the *Aegyptians*. And now quoth he, the speech goeth, that his wife hath taken up his dead corps, bestowed it in the very * Carroch wherein shee was wont to ride, and brought it somewhither hereabout, to the river *Pactolus*. They say also, that his Eunuches and servants are a digging for him now dead, a grave upon a certaine little hill: and the woman her selfe sitteth on the ground; who having dressed and adorned her husband with such things, as she had, holdeth his head resting upon her knees. When *Cyrus* heard this, he smote his thighs: and forthwith mounting on horsebacke, and taking with him a thousand men of armes rode to see this woefull spectacle. Likewise he commaunded *Gadatas* and *Gobryas*, to take with them, what ornaments they could get, besitting so friendly and valiant a man thus decessed, and to seeke him out. Furthermore, if there were any one that had either any Heards, Kine, Oxen, or Horses in his traine, him he charged to bring them along with him: yea and many sheep besides, to drive to the place whereever he should heare that himselfe was: to the end that the same might be killed and sacrificed in the honour

of *Abradatas* his Funerall. Now when *Cyrus* was come, and saw the woman sitting upon the ground, and the dead corps there lying, he wept for very ruth of this hard fortune, and said withall, O valiant and faithfull heart: Alas the while: and hast thou left us and gone thy waies? with that he tooke him by the right hand: and loe, the dead mans * hand followed him: For, cut off it had beene by the *Egyptians*, and dissevered from the body with an arming sword: which when he saw, he grieved so much the more. The Lady also, setting up a pitious cry, and taking the hand from *Cyrus* kissed it, and fitted it againe as well as she could in the right place: saying also, The rest of his body, O *Cyrus*, is in the like case. But, what should you see and view the same? And all this I know, quoth she, hath he suffered for my sake especially, and perhaps nothing lesse for yours. For, I foolish and silly woman that I was, used many words to encourage him, so to carry himselfe as might besee me your friend and one worthy of mens commendation. And as for him, I know very well, he never considered what he did, but how he might by any brave exploits and worthy service gratifie you. Therefore, he verily for his part hath had a noble and renowned death: whereas I, who exhorted him thereto, sit here alive. When *Cyrus* had continued a good while silent and weeping still, at length hee spake and said. This Knight, Madame, hath made an excellent end. For he died with victory. But here, you shall take of me these things, wherewith to adorne his body (for both *Gobryas* and *Gadatas* also were in place, and had brought with them good store of funerall ornaments) and for the time to come, know this, that of other things to doe him honour, there shall be no want. Nay, there be many of us, that proportionally to our estate and degree, will in memoriall of him erect a monument: yea and in his honour, killed there shall be whatsoever is convenient for so noble a personage. Neither, shall your selfe be forlorne and forsaken: but in regard of your chastity and all manner of vertue besides, as I will grace you otherwise, so I will commend you upon trust, to some one who shall bring you whithersoever you would. Do but you say onely unto whom you desire to be brought. Then *Panthea*, set your heart at rest quoth she o *Cyrus*: For, conceale I will not from you, to whom I have a mind to goe. When *Cyrus* had thus communed with her, he departed: pitying the woman, who had lost such a husband, and the man likewise who had leſt such a wife, and should never see her more. Then she having commaunded her Eunuches to void, untill such time quoth she, as I have bewailed him my fill and as I would my selfe: willed her nurse to abide still with her: whom she streightly charged, that after her selfe was dead, she should wind both her husband and her, in one and the same shrowding sheet. The nurse besought her most instantly, not to commit such a deed. Howbeit, when she could not prevaile, but saw her angry and much displeased with her, she sat her downe and wept. Then *Panthea*, who a good while before, had prepared a cimiter for the purpose, * killerth her selfe, and reposing her head upon her husbands brest, yeilded up her vitall breath. With that, the nurse skrieked out aloud, and enwrapped them both according as *Panthea* had given her in charge. But *Cyrus* being advertised what a deed the woman had done, was wonderously affrighted, and went to see, if haply he might helpe and doe any good. At which very instant, her Eunuches who were in number three, seeing what was befallen, drew forth their cimiters also, and in the very place, where shee had commaunded them to stand, slew themselves. In memoriall whereof,

whereof, it is said, that those Eunuches Tombe then erected, remains to this day. Vpon an upper pillar were written aloft, by report the names of the husband and wife, and those in Syriack letters: but below are three other * Columns with this Inscription ΕΥΝΟΧΩΝ (i. of the Eunuches.) *Cyrus* when hee was come neere unto this pitious sight, as he wondered much at the womans act, so when he had lamented for her hard fortune, departed. And verily good order was taken as meet it was, that they should be honoured with all due obsequies accordingly, yea and as the voice goeth, a mighty great monument and a stately was there erected for them.

CHAP. V.

How Cyrus by the wisdom and policie of Cadusius, tooke the King of Phrygia prisoner: brought under subjection in small time the Cappadocians, the Arabians and all the Nations round about. Which done, how he embattailed his forces to the number of 40000. men in armes, and approached Babylon.

After all this, the *Carians* vpon some discord and variance that arose among them, growing to civill warre, those I meane, who held and inhabited the strong forts of the country, came from both sides to *Cyrus* and besought his aide. And *Cyrus* himselfe remaining still in *Sardes*, caused fabricks and engins, and warlike rammes to be made, to the end hee might raze their holds and castles who would not come in and yeeld obedience unto him. But into *Caria* he sent *Cadusius* the *Persian*, a man otherwise not unwitty, nor unskilfull in military feats, and besides very gracious and of pleasant behaviour, him I say, he sent with the conduct of an armie: In which expedition, the *Cilicians* and *Cyprians* right willingly joyned with him. Which was the cause that he never did set any *Persian* Lord over the *Cilicians* and the *Cyprians*, but stood contented with their owne native Kings. Howbeit, he imposed a tribute upon them, and enjoyned them to serve in his warres, as occasion required. Now when this *Cadusius*, Generall of the forces above-said, was come into *Caria*, there presented themselves unto him certaine *Carians* of both factions, ready to receive him into their strong forts and walled townes, for to endamage the adverse side. But *Cadusius* did by both alike, and shewed vnto them the same countenance: saying unto those with whom hee happened to parle, that they spake to right good purpose, and propounded conditions standing better with reason than the other: willing them withall, to carry the businesse so closely, as that their opposites might not know they were entred into amity with him, making semblance as if by this meanes he meant to set upon the adverse side more unprovided. Moreover he required security on both parts: to wit, that the *Carians* should sweare for to receive the *Persians* into their walled townes without all fraud, and to the behoufe of *Cyrus* and the *Persians*: also that himselfe should take an oath, that he would enter into their forts without guile and to the good of those that admitted him. Which when he had made sure, he appointed unto them both, one and the same night, without the knowledge either of other: and in it with his Cavallery entred their Castles, and so at one time, became master of

of both their said fortresses. So soone as day appeared, sitting in the mids with his army about him, he called before him, such persons of either side, as were men of worth and action, who being in place, and looking one upon another, tooke the matter very ill: supposing they were on both sides circumvented and deceived. But *Cadusius* made a speech unto them to this effect. I sware unto you, O yee *Carians*, that I would enter these holds and castles without all guile, and for their benefit who received me. Therefore, If I should destroy either of you, I iudge my selfe to have come in, to the hurt and hinderance of the *Carians*: But if I make peace betweene you, and worke it so, that yee may in safety till your grounds, I suppose then, that my coming is for your good and profit. And therefore, behoovefull it is, that from this day forward, yee commerce friendly one with another, follow your husbandry without feare, and contract mutuall marriages betweene your children reciprocally. Now if there be any of you besides the true meaning hereof, goe about to offer injurie: know they, that both *Cyrus* and we will be enemies unto them. From thenceforth, were the said Castle gates set open, the wayes frequented with passengers resorting to and fro, and the fields full of husbandmen tilling the ground. On both sides they kept holidayes and made feasts; In a word, all places were with peace and joy replenished.

Soone after, there arrived certaine messengers from *Cyrus* [unto *Cadusius*] demanding of him, whether he stood in need of any forces or munition: Vnto whom he made answer, that he could make use, even of the armie which he had already else-where. And no sooner had he uttered these words, but he led away his power, leaving behind him in the said walled townes, souldiers in garrison. But the *Carians* earnestly besought him to stay, which when he refused to doe, they sent unto *Cyrus*, requesting him to send *Cadusius* unto them for to be their Governour.

About this time, *Cyrus* had sent away *Hystaspas* with an armie, into that *Phrygia* which boundeth upon *Hellepontus*. Therefore, after that *Cadusius* was come, he commaunded him to follow with his power, that very way where *Hystaspas* was gone before: to the end that the *Phrygians* might the rather yeeld obedience unto *Hystaspas*, hearing once that other forces were to joyne with his: And verily those Greeks which inhabit the sea-coasts, by giving many presents, wrought so, that they were not compelled, to admit the *Barbarians* into their fenced townes: but onely to pay tribute, and goe to serve in the warres, whither *Cyrus* should commaund them. But the King of *Phrygia* prepared to stand upon his owne guard, as if he would defend his strong holds and not obey: and so he openly gave it out and sent defiance. But when his Captaines were once revolted from him, so that he was left alone, at the last he rendred himselfe into the hands of *Hystaspas*, for to receive his doome of *Cyrus*. Then *Hystaspas* leaving behind him strong garrisons of *Persian* souldiers in the fortresses, dislodged, and led away with him over and above his owne forces, many *Phrygians* as well horsemen as targuatiars. Now *Cyrus* had given authority and commission unto *Cadusius*, after he had ioyned with *Hystaspas*, to bring those *Phrygians* with their armour, who made choise to side with him: but such as chose rather to fight, to unhorse and disarm; and commaund them all to follow with slings. Thus were they at that time employed.

But *Cyrus* went forward out of *Sardes* [toward *Babylon*,] leaving there in the City

City a strong garrison * of footmen: having *Crasus* in his company and carrying away with him many carts and waines loden with treasure and riches of all sorts. *Crasus* also thither came, who having precisely set downe in writing, all the parcels of treasure which were in every waine, gave up the said booke into *Cyrus* his hands: saying withall unto him: If you have about you quoth he, O *Cyrus*, this Inventory, you shall know who dealeth truly and justly, in delivering up his charge, and who doth not. Then said *Cyrus*; You doe well, good *Crasus*, to provide thus for the worst. But surely, they shall for me, carry the goods, who are worthy, even to be owners thereof: so that if they embeccile or steale any of it, they shall but rob themselves of their owne goods. Which said, hee put those notes into the hands of his friends and Captaines, that they might take account and know, whether they that had the charge of those things delivered them backe safe and sound, or no: The *Lydians* likewise, as many as he saw to shew themselves gallantly in armes on horsebacke and in chariots, such also as endeavoured every way to performe that, whereby they thought to doe him pleasur; he led with him in his armie. But whom he perceived to follow him unwillingly, from them he tooke their horses, and gave them to those *Persians*, who first had served with him in the warres. Their armour he burnt, and constrained themselves to follow after with slings: Yea and all those without armes, whom he had vanquished and subdued, he forced to exercise the sling: thinking that kind of weapon and manner of service most base and servile. For, how ever it falleth out, that slingers otherwhiles if they be in place, with other forces stand in very good stead: yet by themselves, put them altogether, if they encounter but a few of such as use weapons for close fight at hand, they are not able to hold out the skirmish. Now in his journey toward *Babylon*, he brought under his subjection by the way, the *Phrygians* inhabiting that great *Phrygia*: the *Cappadocians* also and *Arabians* he subdued. And with the harnois and weapons of all these, hee furnished the *Persian* horsemen to the full number of 40000. Semblably many of the Captives horsemen he distributed among all his Associates throughout. So, he came before *Babylon* with a mighty power of horsemen, with many archers also and darters, but with slingers innumerable.

CHAP. VI.

How Cyrus laid siege unto the City Babylon, and by a wonderfull stratageme wonne it. How the King of Assyria and his men, were slaine, the city put to the sacke, and the fortresses rendred into his hands.

CYRVS being now set before *Babylon*, with his whole armie, invested the City. Then accompanied with his friends, and such of his Associates as were men of Action, himselfe in person made a bravado and rode about the towne. After he had well viewed the wals thereof, he intended presently to withdraw his forces from the city. At which time a certaine fugitive from out of the towne came and gave him intelligence, that the *Babylonians* would sally forth upon him, as hee should retire with his armie: For when from the wals they beheld this maine battaile of yours saith he, it seemed but weake. And no mervaille in very truth, that it should be so. For, when they encircled the wals being

being so large in compasse, it could not otherwise be but the said maine battal-
 on must grow thin, and beare a small * depth with it. Which newes when Cy-
 rus heard, standing in the mids of the armie with his guard about him, he com-
 manded the souldiers heavily armed, to display and stretch out the said bat-
 talion from both * ends, and to goe off, close by that part of the armie that
 stood still untill such time as both the said points raught unto him, and enco-
 fed the very mids. Which when they did: both they who kept their standing
 now that the bodie of the battaile was double in thicknesse, as also those that
 went from both ends, were more emboldened. For they that stood still, were
 presently neere unto the enemies. But when by this manner of passing to and
 fro, they had brought both points together: they stood more strong and con-
 fident, as well they that went off, by reason of them before, as they before al-
 so, for that those behind joyned unto them. By meanes of displaying and spre-
 ading the battaile in this manner: the best must needs bee ranged formost and
 hinmost, but the worst cast into the mids. Which order of embattailing seem-
 ed to be well provided both for to fight, as also to keepe them from flight.
 Moreover, the horsemen and light appointed skirmishers in the wings, appro-
 ched ever to the Generall so much the neerer, as the maine battaile thus reen-
 forced and doubled, bare greater * thicknesse and became deeper. After they
 were in this wise put in array, they gave backe from thence * foot by foot, so
 farre as a dart shot raught from the wall. But when they were once without
 their reach, they turned their faces toward the city: and verily at the first, ha-
 ving stepped some few paces forward, they shifted full upon their shields: and
 stood so, as they might behold the wall at full, and the farther they were off,
 they shifted so much thinner. Now when they thought themselves to bee in
 safety, they retired in a continued order together, untill they were come unto
 their tents. And after they were encamped: Cyrus calling to him his best war-
 rours and men of action, said thus unto them.

My Friends and Associates, we have viewed the city round about: and how
 it is possible to force by assault the wals, so strong and high withall, I cannot
 see. But this I suppose, that the greater multitude of people there be within the
 City, so long as they yssue not forth to fight, the sooner shall they be overta-
 ken with hunger. Vntilse therefore, yee can alleadge some other way, my ad-
 vise is, that presently we lay siege and beleaguer them. Then spake Chrysantas:
 This river here which is above * 2. furlongs over: runneth it * through the
 mids of the city? Yes verily answered Gobryas, and so deep it is withall, that
 two men standing one upon the head of another will not reach above the wa-
 ter: Whereby the city is better defended with the river than with the wals.
 Let these matters goe by, quoth Cyrus then, unto Chrysantas, which are above
 our strength, and after that we have with all speed taken measure, we must of
 necessity quarter our selves accordingly, and goe in hand to dig a mighty deep
 and broad trench, to the end that we may have need, of as few warders as may
 be. Having measured therefore all about the wals, leaving a space from the ri-
 ver sufficient for great * bulwarks, hee digged an exceeding great trench round
 about the wall, casting up the earth toward themselves. Then, the first thing
 that he did was to raise skonces hard to the river side, making their foundations
 upon Date trees, which tooke up no lesse than * an acre in length. (For they will
 grow out in length more than so) because the nature of the Date trees is such,
 that

* or, thicknesse.

* or, poynts.

* by little and
little.* or, a quarter
of a mile.
* along the
mids.

* or, platformes

* by little and
little.

that if they bee pressed downe with any weight they will swell or bunch up-
 ward, after the manner of those * great asses [backs] called Canthelij. Now,
 these trees he built upon of purpose, that hee might seeme especially, to lay
 siege unto the city, and in case the River should breake into the trench, yet
 it might not carry away the said * skances. He erected also many other turrets
 or skances upon the * earth that was cast up, to the end he might have as many
 places for Sentinels and warders as possibly he could.

And thus verily were they employed. But the Babylonians upon the wall,
 made a mocke at this manner of siege, as who were stored with victuals within,
 for 20. yeeres and more. Which when Cyrus heard, he divided his armie into
 12. parts, that each part might by turnes watch and ward one moneth in the
 yeere. The Babylonians likewise hearing of that, derided them so much the
 more, thinking this with themselves, how the Phrygians, * Lycians, Arabians and
 Cappadocians should haue the warding of them, all whom they supposed to be
 more friendly affected unto themselves than to the Persians. And now by this
 time were the trenches digged and cast up. But Cyrus having intelligence that
 there was in Babylon such a feast solemnized, whereat they use all to drinke, care
 and banquet all night long, thereupon so soone as it grew to be darke he tooke
 with him a number of men, and opened the heads of the trenches toward the ri-
 ver: Which done, the water in the night time flowed and ran into the trenches,
 and thereby, the chanell of the river, keeping his way through the city, became
 so passible, as that it might be waded through by men. Whiles this was thus
 in hand about the river, Cyrus commaunded, the Persian millenarie * Colonels
 as well of foot as horse, to come unto him, leading their regiments of thou-
 sands 2. by 2. in ranke. As for the rest, that were associates, he gave order to fol-
 low at their backs arraunged, as they were before. And they verily presented
 themselves accordingly. Then Cyrus causing officers and ministers both foot-
 men and horsemen to enter into the drie part of the river, commaunded them
 to sound whether the bottom thereof were firme ground and passible or no?
 And after they had brought word backe, that it might be waded through, hee
 assembled the Captaines as well of foot as horse, unto whom he made such a
 speech as this. This river, my loving Friends, hath left his ordinary course that
 leadeth into the City. Let us enter in therefore with confidence fearing nought,
 Considering that they against whom we now advance, be no other than the ve-
 ry same, whom when they were well friended and backed with associates, when
 they were all awake, sober, armed and in order embattailed, we defeated. Where-
 as now, we march against them, what time as many of them are asleepe, many
 drunke, and all out of order. But that they shall perceiue also, that we are got-
 ten within the City, they will be farre lesse able to fight than now: For that
 they shall be astonied and amazed at this unexpected surprise. And if any man
 haply thinke, that wee shall have a hote welcome at our first entrance, for feare
 least the townsmen get up to the rouses of their houses, and from thence assaile
 us with shot on every side, let this most of all embolden you: For, if any of them
 shall climbe up to their house-tops, we have a God to helpe us, even * Vulcan.
 For, the porches of their houses be soone set on fire, the dores are made of Date-
 tree-wood, and those vernished and laid over with Bitumen, which will soone
 catch fire and burne. As for us, good store we have of matches and torches,
 which will quickly kindle and make a great fire. We have pitch and hards like-

* or, asses.

* Phrygians,
* Lycians,
* Arabians,
* Cappadocians.

* or, Lydians.

* or, Colonels.

* or, Vulcan.

wife, that will as suddenly flame out. Whereby, it will come to passe, that of necessitie they must either forsake their houses or bee soone consumed to ashes. Goe to therefore and with good courage take armes. And I my selfe in the name of God will lead you in this service. As for you *Gadatas* and *Gobryas*: shew us onely the wayes, for, yee know them full well: and so soone as we be entred into the Citie, guide us and bring us directly with all speed to the Kings Palace.

that would
not bee negle-
cted, yet goe
he must, &c.

And that verily, said the souldiers about *Gobryas*, can be no wonderfull matter. For, the court gates will not be shut: being as it is a time of banquetting: and the whole Citie this night, seemeth altogether set thereupon. But we shall light upon the Warders, before the Palace gates, which are wont alwaies to be placed there, as a Corps du guard. Well, saith *Cyrus*, we must not therefore slacke our businesse, but goe with all speed, that we may take them most unprovided. The word was no sooner spoken but they went forward. And looke, whomsoever they met in the way, they were wounded and some slaine outright; others fled backe againe into the Citie, and part of them made outcries and shouts. Semblably, the souldiers about *Gobryas* and *Gadatas*, answered them with like shouts, as if themselves had bene drinking and banquetting as well as they. And so marched they on in great hast, so farre as to the Kings Palace. And verily *Gadatas* and *Gobryas* with their Companies being in ordinance of battaile, found the Court-gates fast shut: but such as were appointed to encounter the Warders, ranne upon them drinking, as they were, by a great light [fire] and presently dealt with them as with enemies, whereupon arose a huge noise and rumbling hurly: which hurlyburly when they within heard, (for the King commanded to see what the matter was) certaine of them did set open the gates and ranne forth. Then *Gadatas* his souldiers seeing the gates standing wide open, rushed in, chasing them as they fled backe againe into the Palace, and beating them downe before them, untill they came as farre as to the King himself, whom they find standing with his cimiter that he had, drawn. And him, the souldiers about *Gadatas* and *Gobryas*, being many in number overcame and dispatched. They also about him were slaine every mothers sonne: whiles one opposed somewhat in their way, another did what he could to flie and escape, and in one word whiles every man defended himselfe by what meanes he might. In this meane while, *Cyrus* sent forth certaine Cornets of horsemen into the streets, with commandement to kill whomsoever they found out of their houses: but to as many as kept within doores, he made Proclamation, by the mouth of those that were skilfull in the Syriacke tongue to abide still within house: And looke, who was taken abroad without doores, there was no remedie but dye he must. And thus did they accordingly. Then came to them *Gadatas* and *Gobryas*: who first of all worshipped the Gods by way of thanksgiving, for that they were revenged of that wicked and impious Tyrant: then, weeping abundantly and leaping for very joy, they kissed both the hands and feet of *Cyrus*. When it was day light, They that kept the fortresses and Citadels within, perceiving that the Citie was wonne, and the King slaine, rendred up their holds likewise. *Cyrus* immediatly seized them into his owne hands, and sent garrison souldiers, together with Captaines into them. Hee gave leave unto those, for to bury their dead, that were of kinne or neere allied unto them. Also hee commaunded the Heralds to make proclamation: That all

all the Babylonians should bring out and deliver up their Armes. And wheresoever in any house there should be found harnois or weapons, he commanded as many as were therein to be put to death. So they brought forth their armes accordingly which *Cyrus* bestowed in the forts, that they might be in readinesse against the time of need. Which done, the first thing that he went in hand with, was to call for the * Magi. And because the Citie was taken by force of armes, he charged precisely, that the first fruits of the spoile, together with all the shrines and chappels, should be selected apart for the Gods. After this, as well private houses as stately and princely edifices, he distributed among those whom he supposed to have had a hand in that exploit. And thus as it was thought good and decreed, he awarded the best unto the best. But if there were any man, that imagined he had a lesse part than he deserved, he willed him to come forth and declare so much. Moreover hee published by way of proclamation, that the Babylonians should till the grounds, pay * tribute, yeeld * obedience and service to them, unto whom every one was allotted. Furthermore he proclaimed thus much, that both Persians and those who any wayes communicated with them: yea and as many of the Confederates also as chose to stay with him, they should terme as their Lords and Masters to whom they befell.

CHAP. VII.

How Cyrus established his Kingdome in Babylon: instituted the honour and veneration of Kings: entertained Eunuches for the service of his house: and Persians for the guard of his person.

AFTER all this, *Cyrus* being now desirous to compose himselfe so, for his owne person, as becomed the State of a King, by the advise of his friends, thought it good, that with least envie he might be seene seldome, and with greatest Majestic. This he wrought in this manner. First, by delight he tooke up his standing, and gave audience to as many, as had any thing to say unto him: Whom, so soone as he had answered and dispatched, he sent away. Folke perceiving that they were thus admitted and had free access, flocked about him in multitudes infinite. Thus whiles they preassed forward and thrust to come neere unto him, there grew much stirre and fighting withall: in such sort as his Serjeants and Officers did all they could to voide the numbers of them, and to make way themselves to come unto him. And if any even of his friends putting the people by, came within sight, *Cyrus* would reach forth his hand and draw them to him, saying in this wise: My friends, stay a while untill I have dispatched this multitude out of the way, and then shall wee commune together at ease. So, his friends gave attendance: But the concourse of people continued still more and more, so that he was prevented by the evening, before he could have leisure to conferre with his friends. Therefore said *Cyrus* unto them. It is high time now my friends (for this day) to breake up the assembly. To morrow morning faile not but come early. For I would gladly speake with you. When these his friends heard him say so, they departed willingly, and that apace, as having bene punished all day long, and wanted even the necessaries of this life. The next morning *Cyrus* came againe to the same place

place. But then, he was beset with a greater throng by farre of people, such as were desirous to have access unto him, and much sooner were they there, than his friends aforesaid. But he having placed all about, a great guard of Persian Halberds and Partisanes, gave commandement, that none should be so hardy as to present themselves unto him, save onely those his favourites, and the chiefe Rulers as well of Persians, as of his Associates. Who when they were all met together, *Cyrus* spake unto them in this manner.

My friends and Confederates, Albeit no cause we have to blame the Gods, for that hitherto, we have not achieved all that we wished and prayed for, Yet, if the performing of brave exploits bring this withall, that a man cannot repose himselfe as he would, nor take delight and solace with his friends, Farewell for my part, all such felicitie. For, both yesterday ye perceived, that from the very morning betimes, wee began to give audience unto suiters, and gave not over before eventide: and now also yee see, these are here come farre more in number than those yesterday, to put mee unto new trouble. And therefore, if a man should give way unto these, I accompt hereby, that little use yee shall have of me, or I of you. And sure I am, that of mine owne selfe I shall have very small or none at all. There is also, quoth hee, another thing beside, that I see, very ridiculous. For, howsoever for mine owne part I stand affected to you as I ought, yet of all these that throng here about mee, I know in manner not one, and they nathelesse are all of this disposition, that if by thrusting and importunitie they can prevent you, they will presume to obtaine at my hands their requests and be served before you. But I would think it meet and reasonable, that if any man have need of me, he should make meanes to you my friends, seeke your favour, and request you to bring them to mee. But some man haply will aske me why I did not carry my selfe so at first, but lay open so, as I did, to all commers? To whom I answer, that I knew the state of warre affaires was such, as it behooved not a Sovereaine Commander, to be wanting either in taking knowledge of all things requisite, or in execution of such exploits as by any occurrents be presented. And if Generals themselves were seldome seene abroad, I suppose that many affaires would have passed by, which were meet to be put in execution. But now, seeing that this warre so toylefome and laborious is layd asleepe, my very soule deemeth it to stand with equitie, that it also may have now some repose. And therefore since I am in doubt my selfe what course to take, that not onely our owne estate, but theirs also, of whom we ought to take the charge, may stand upright: let some of you advise, what in his conceit he sees most behoovefull. When *Cyrus* had delivered these words, *Artabazus* stood up, him I meane who sometime claimed kinred of *Cyrus*, and thus spake. Now I assure you, quoth he, *o Cyrus*, you have done passing well to enter into this discourse. For, my selfe even from my childhood began to desire your friendship. But seeing how you stood in no need of me, I durst not be so bold as to come unto you. Afterwards when you hapned to request mee upon a time frankly to relate unto the Medes a message from *Cyaxares*, I argued thus with my selfe, that if I performed cheerefully this service for you, I should be very inward with you, yea and enjoy your conference whensoever I would. And verily that affaire I executed so, as that you commended mee highly therefore. After this, the Hyrcanians were the first that joyned with us in amitie, what time as wee were exceeding desirous of Allies, so that wee embraced

braced their Societie, as if we had beene desirous to carry them about in our armes. And who then but they? When this was done, and our enemies campe forced, I thought then, you had no leisure to attend me: neither could I blame you for it, but beare with you. Then comes mee *Gobryas*, and he became a friend unto us, whereat I did rejoyce: after him, *Gadatas* likewise: whereby it came to passe, that still it was an hard matter for mee to be acquainted with you. Semblably, when the Sacans and Cadusians became our confederates, good cause there was that they should be honourably entertained. For why? they honoured you. But after that wee were returned thither againe from whence we first set out in our expedition, because I saw you much busied about the erecting of a Cavallery, about Chariots, Fabricks and Engins of Artillery, I made this accompt, that when you had beene once past this care and trouble, you would have beene at leisure to regard mee. Howbeit, when the fearful newes came, that men of all nations were banded & in hostile manner assembled against us, I understood very well, that these were affaires of right great importance: But yet, if God gave once good successe therein, I was perswaded fully in my heart, that you and I both should then converse mutually together. And now that wee have fought a great field and wonne the victory: Now that wee have brought *Sardes* and *Cræsus* under our subjection: Now that we have forced Babylon, subdued and conquered all before us, yet could not I yesterday, so helpe me * Methres, have had access unto you, but that I laid well about me with my fists against many that stood in my way. But when you tooke and drew me once by the hand, willing me to stay by you, then, forsooth, I was well holp up, abiding with you all day long without meat & drinke. Now therefore, if by any meanes it be possible, that we who have done you best service, may likewise be chiefe about you and enjoy you most, it is well: if not, then will I denounce eftssoones in your name, that all depart from you, excepting us onely, who from the beginning have beene your friends and followers. At these words, both *Cyrus* and many others also laughed heartily. But *Chrysantus* the Persian arose and spake in this wise. Heretofore, by good reason, *o Cyrus*, you have shewed your selfe abroad in the eyes of all men, as well for those causes, which your selfe haue alleadged, as also because we were not they, whom you were chiefly and above the rest to respect. For, we were present also for our owne particular. But necessary it was for you by all meanes possible, to winne the multitude, to the end that every one might be most willing to undergoe the same travailes and perils together with us. And now, seeing your condition is not otherwise, but you may oblige others also unto you, whom you thinke meet, it is now high time for you to have the benefit of your house and home. For otherwise, what fruit should you reape by your Sovereaine rule, if you alone want your owne dwelling place, than which there is no land or possession in the world more sacred, more secret, more proper and familiar? Moreover, thinke you not, quoth he, that even we also blush for shame, to see you resolutely for to live abroad, keeping our selves within doores, and seeming to be in better case than you are? When *Chrysantus* had opened his minde in these termes, many there were who accorded thereto. Whereupon *Cyrus* entred the Royall Palace; and here they that brought the treasure taken in *Sardes*, rendred up the same. After hee was entred in, First, hee sacrificed unto *Vesta*; then to *Jupiter* King, and to what other God soever the * Priests directed him.

* Themistocles
Sunne.

* Meg.

These

These complements finished, he began to apply his minde, to the settling of other affaires. And taking into consideration, what a charge he undertooke in going about to governe many men: and intending to keepe resistance in a * Citie, which among others of great name, was most renowned and stood so ill affected unto him, as the most enemy Citie in the world could be unto a man: pondering I say these things in his minde, hee thought it requisite, to retaine a guard about his person. Considering also full well, that men in no place can sooner and easier be overcome, than at eating and drinking, bathing, lying abed and sleeping, he did cast about, whom in these premisses he might keepe about him most trusty. Hee thought withall, that the man could never be true and faithfull, who loved another more then him who stood in need of his guard. And therefore he observed, that such as had children, wives of their owne fitted to their minds, or beloved * Caramites, were by nature forced to affect them most. On the other side, seeing that * Eunuches wanted all these, he concluded that they would set most by them, that were able to enrich them most, by whom also they might be relieved if they were wronged, yea and advanced to greatest honours. And he supposed, there would none goe beyond himselfe, in conferring benefits and favours upon such. Furthermore, in regard that Eunuches bee of base accompt among other men, for that very cause, they had need of a Lord and Master to be backed and assisted by. For, there is not one, but would in all things deeme himselfe worthy to bee in better place than a guelded Eunuch, unlesse some better thing be a barre thereto: But, that Eunuch who is faithfull to his Master, findeth no impediment, but he may be chiefe about him. And whereas in some one this reason may most of all prevaile to the contrary, namely, that such evirate persons become weaklings and cowards: *Cyrus* himselfe was not of that minde. And here he argued strongly from instance in other living creatures. For, horses be otherwise fierce and untractable, if they once be guelded, how ever they leave their biting and cease to be frampold, yet are they nevertheless serviceable in the warres: and Bulls if they be libbed and made Oxen, are not so stomachfull and stubborne as they were: howbeit they abate nothing of their strength and abilitie to worke. Semblably Dogs if their * cullions be taken from them, use no more to leave and lose their Masters, but are never the worse to watch and keepe the house, no nor to hunt abroad. Even so it is with men in this kinde: more mild and gentle they are, being bereft of this fleshly lust: yet be they never the more negligent, in the execution of such things as they are enjoyned to doe, nor lesse industrious in service on horsebacke, nor one jote disabled for launcing their darts, ne yet lesse desirous of honour. Nay rather, both in martiall feares and in their hunting, they shew evidently, that they have kept still in their hearts a certaine emulation and desire of victory. And that they be trusty withall, they have shewed good proofe in the murders of their Masters. For, none there be, that have given better testimony of their approved fidelity, in the calamities and distresses of their Lords, than Eunuches. And say, it may be thought that they have lost somebodily strength [being thus evirate] yet in the warres the same is supplied by use of weapon, which make the weake and strong all one. Vpon these considerations, having begun first at his Porters and doore-keepers, hee chose for the Squires of his body, Eunuches all. And for that he thought this guard not sufficient, to make head against a multitude of those, that carried an hostile minde

* Babylon.

* gelding.
* Guelded
men* If they be
cut, or played
amputated.

minde against him, he devised, whom he might beside elect out of others, to be most faithfull Warders for his Court and Palace. Knowing therefore, that the Persians remaining at home in their country, lived exceeding hardly by reason of povertie, and tooke excessive paines, as well in regard of the rough and hard soile of Persia, as for that they maintaine themselves by their own labour: hee supposed that they above all others would most embrace this condition of life with him. Hereupon he draweth out of them a guard of ten thousand Pensioners, who night and day should watch and ward round about his Palace, so long as hee abode there at home: and in case hee went forth any whither, march also on either side of him, in good array and well appointed. And because he thought there was need of garrison-souldiers for all Babylon throughout, and those sufficient persons, whether himselfe remained within the Citie, or were gone forth, he placed a standing garrison in Babylon, whom he appointed to receive their wages at the Babylonians hands, for that he intended to keepe them disfurnished of all things, to the end they might be brought very low, and so by consequence, with least adoe be held in awe. And verily, this for watch and ward then appointed for his owne person and for the Citie of Babylon, continueth still in the same manner even to this day. Moreover, casting about, how he might hold his whole Empire thus achieved, as also enlarge the same by further conquest, hee thought that these * stipendiaries, were not so much better in valour as fewer in number than his subjects: and therefore determined to retaine still about him such valiant Knights, as by the help of God had gained so famous victories, and to take order that they might be trained still to the perfection of prowesse. And because hee would not seeme to command them, but that of their owne accord, (as deeming these things to bee most commendable) they might persist therein, and with all diligence ensue vertue, he called unto him, the abovesaid Peeres: the principall men besides of Armes and action, as also those, whom he thought most meet and worthy to be part-takers both of travailes and availes. And when they were all assembled together he made this speech.

CHAP. VIII.

The Oration of Cyrus to his chiefe friends, the Peeres or Homotims. To the Capitaines also of his Allies, for to inducet and frame them to vertue: and to entertaine prowesse and feats of armes in his Dominion: with many other good instructions to make them mild and vertuous.

MY deare friends and loving confederates, wee yeeld unto God, as our bounden duty is, exceeding great thanks, for that he hath granted unto us those blessings to enjoy, which we thought our selves right worthy of. For now, possessed we are of a large country and fertile soyle: Lords we be also over them, who by tilling and husbanding the same, shall finde us and maintaine our living. Houses wee have also and the same well furnished with utensiles necessary. Neither thinke any of you, that in possessing all this, he holdeth the goods or lands of other men. For, a perpetuall law this is throughout the world, that when their Citie is wonne, who stand out in armes, as well the bodies of them within that Citie, as their goods and whole estates be due unto the winners. And therefore, unjustly shall yee not possesse those things that yee hold: but if yee permit those enemies to retaine ought, it is of your meere courtisie;

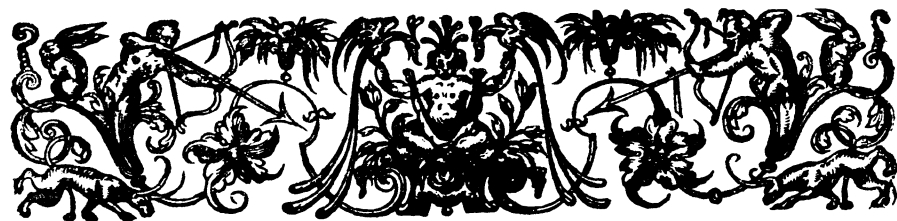
courtesie, that yee tooke not the same quite from them. But as touching that which is henceforth to be done, this verily is my determination. If we give our selves to idleness, and the voluptuous sensuality of cowardly persons (who are of opinion that there is no other misery, but labour and paines taking, like as, to live at ease and exempt from labour, is the onely pleasure and true felicitie) then I avow and say, wee shall quickly be of no reckoning nor worth, to our owne selves, yea and soone forgoe all these goods that were enjoyed. For, to have beene once valiant men, is not sufficient, to the perpetuities and perfection of valour, unlesse a man daily persevere therein, even to the end. But like as other Arts and Sciences if they be forlet, grow to be of lesse esteeme: and our very bodies otherwise healthy, and in good plight, if they be let loose to sloth and idleness, turne estoones to be diseased and misliking: even so temperance, continence and fortitude, whensoever a man slacketh their exercise by disuse, grow shortly to vice and lewdness. Therefore wee must not in any wise be remisse and take our ease, ne yet abandon our selves to the pleasures and delights presented unto us. For I assure you, in my conceit, howsoever to gaine a *kingdome is a great matter, yet a much greater peece of worke it is, when one hath wonne it to hold it. For, oftentimes his fortune is to obtaine it, who sheweth himselfe onely but bold and venterous: but to retaine and keepe still the same which he hath gotten, cannot be effected, without the gift of *temperance and of continence; nor without much study and diligence. Understanding therefore all this; we ought now to exercise vertue much more than we did, before we attained to this great estate: Yea, and know we must that a man shall have then the greatest number to envie him, to lay wait for him, yea and to become his mortall enemies, when he hath most in his possession: especially if he hath gained both wealth and observance, (as wee have done) from men against their wills. Certes, we are to thinke, that God will be on our side. For, unjustly we have not come by all this, nor by treacherous flights, but being forlayed our selves, revenged wee are for our owne wrongs. That therefore, which next after this is best, let us endeavour to be furnished with: And that is this, to enjoy our Empire by being better our selves than those, whom wee rule. As for heat and cold, meats and drinks, labour and sleepe, common they must be of necessitie to us with our very servants: Howbeit let us so communicate therein with them, that we endeavour first and principally, even in these matters to be seene more vertuous than they. But in martiall discipline, and military exercises, we ought in no wise to communicate with them, whom we are minded to make our *labourers and tributaries: For, in these exercises it behooveth us to goe beyond them; knowing thus much, that God hath shewed these meanes unto men, for to be the instruments of liberty and blessedness. And like as we have stripped them of their armour, so wee our selves ought never to be disarmed, as knowing this, that they who have alwaies weapons neere at hand, may make most accompt to hold as their owne, whatsoever they desire. Now, if any there be, that reasoneth thus, what are wee the better for effecting that which we would, if wee must of necessitie endure hunger, thirst, cares and travailes still? To him I answer, We ought thus much to learne, that good things bring so much the more joy with them, by how much the toyle was greater that went before the achievement thereof. For, travaile is meat alone and sauce to valiant and hardy men: And without this one thing, namely, the need of that which one obtaineth, nothing be it never so costly can be provided, to make it

sweet

sweet and savory. And if those things which men desire most, God hath from heaven furnished us with: but that the same may seeme most delectable, some one provideth for himselfe: such a man shall have this advantage, and be in better case, than they that live more slenderly, in that he shall get the most toothsome cates, when he is hungry, enjoy the pleasantest drinks when he is thirstie, and take the sweetest repose, when he hath need of rest. Which being so, thus I conclude and say: That we ought now to straine our selves to the uttermost, for to play the parts of good and honest men: to the end that we may have in the best manner and with most contentment, the use of these benefits, and not taste of that which of all things in the world is most grievous. For it is nothing so grievous, never to have gotten good things, as heavy and irksome to forgoe the same, after a man hath once had them. Furthermore, this also yee are to consider, what pretense or colour we have to be more idle and negligent hereafter than heretofore? Is it, for that wee are now in place of soveraine command? But it is not meet, that the Ruler should be worse than the subject. Or is it because wee seeme to be in a happier estate now, than beforetime? And will a man say indeed, that in prosperitie Cowardise is to be borne with, and pardoned? Or, because we have gotten slaves to serve us, shall we chastise them if they proove lewd and naught? But how becometh it him, who is bad and blockish himselfe, to punish others for lewdness and stupiditie? Moreover, I would have you to thinke of this also. We forecast to feed and maintaine many, that keepe our houses and guard our bodies. And how can it otherwise be but a sharke shame for us to imagine that we ought to entertaine others for the guard and safetie of our persons, and be not a guard to squire and defend our selves? For, this we ought assuredly to know, that there is no defense or protection like to this, as when a man himselfe is honest and vertuous. For, that of necessitie must goe alwaies with him and beare him companie. But, whosoever is void of vertue, in all congruities, no thing besides can prosper and speed well under his hand. What is then to be done? say I, and where should we practise vertue? wherein is our study and industry to be employed? I will tell you, my friends, no new and strange thing: but, like as in Persia, the noble Gentlemen called *Homotimi*, converse about the State and Princes Court; so, I pronounce, that we who seemably are all in *equall honour, ought to make our abode here and bestow our labour in the same affaires and occasions, that wee were there employed in. And as for you here in presence, yee ought to have your eyes upon me and to consider, whether I am continually occupied in such duties as belong unto mee. And I likewise will observe you as well. And verily, whom I shall perceive to apply their minds unto good actions, those will I honour and reward. Moreover, the children that shall descend from us, instruct wee here and bring up in this Court. For, both we shall be better if we shew our selves unto our children, as the best precedents to follow: and our children also cannot easily, though they would, proove naught and vicious, when they shall neither see nor heare any filthiness and dishonesty, but spend the whole day continually in vertuous and honest exercises.

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THE



THE EIGHTH BOOKE.

CHAP. I.

How Cyrus ordered the State of his Court. What institution of his hee recommended to his Courtiers. The manner that hee used in teaching them how to live devoutly to Godward, and to exercise themselves in all manner of vertue toward men.



WHEN Cyrus had made this speech, *Chrysantas* stood up and spake in this wise. Many times else, my Friends, have I observed, That a good Prince nothing at all differeth from a good Father. For, as Fathers provide for their children, that they never want ought that good is, so *Cyrus* seemeth now unto mee, for to advise to those things, whereby especially we may live in perpetuall weale and happineffe. But, for as much as he hath delivered his mind not so fully, as it behooved, I will endeavour to open the same more at large, and instruct therein such as be ignorant. For, consider with your selves what enimie-state could ever be wonne by them, that were not obedient to their Prince? What Friend-City kept, by such as did not obey? What army of disobedient souldiers was ever able to get the victory? By what meanes more may men in battaile be defeated and lose the field, than when each one begins to seeke a way by himselfe for his owne safety? What good exploit besides can bee performed by those that obey not their superiours? What Citie can otherwise be orderly governed? what houses preserved? or how else can ships arrive at their desired haven? And even we our selves by what meanes more are we come to that wealth which now we possesse, than by obedience to our Rulers? For, hereby it came to passe that with speed we touched at what place we should: and following our Captaines as we did in number together, no man was able to stand in our way and abide our force. To conclude, we have done nothing by the halves, but fully accomplished all that we were commaunded. If then, it be evident, That to obey a Prince and Sovereigne, availeth most to the attaining of wealth and honour: Wote well also, that the same is the best way to keep the said good things as we ought. And heretofore verily many men ruled us, when we governed none: but now the state of you here present is such, as that yee be all Commaunders, some of more, some of fewer. Like as therefore, yee thinke

thinke it meet and requisite, that yee should rule your servants under you: even so let us our selves, obey those unto whom by duty wee are bound to be obedient. But thus much difference ought there to be betweene us and servants, that whereas they doe service unto their masters against their wils, we ought of our owne accords, (in case we would be free indeed) to doe that which is of most worth. And this shall you find quoth he, that even there, where the State is not governed by way of Monarchie, that Common-wealth is never by enemies brought under subjection, which is most willing to obey the * Magistrates. Let us therefore give attendance as *Cyrus* willerh us, at this our Sovereignes Court: and exercise our selves in those matters, whereby principally we may be able to hold such things as ought to be preserved: Let us be prest to serve *Cyrus* at all assaies, and in his affaires whatsoever. For, this we are to know very well, that *Cyrus* cannot possibly find ought, wherein he may use our helping hand for his owne benefite, but our part also will be therein. The selfesame things, I say, will be to us also commodious, like as we have the same enemies and no other. When *Chrysantas* had delivered these words, many others likewise, as well *Persians* as *Allies* rose up and approoved what he had said. Whereupon there passed a decree, That * the Honorable persons and Gentlemen of quality, should continually wait at Court, and tender their service unto *Cyrus* in all occasions, as he thought good, untill he gave them their discharge. And as it was ordained then, eve so at this day observed it is of those, who are under the Empire of the King of *Asia*. They frequent right dutifully the Palaces of their Princes. And as in this present treatise it is declared, that *Cyrus* instituted a forme of Empire, whereby he might preserve the same firme to himselfe and to the *Persians*: even so, the Kings his successours, from time to time retaine the same ordinances, and doe likewise at this day. And verily it falleth out herein as in other things. The better that the Prince is, the more sincerely are the auncient ordinances of the State kept: and the worse he is, the more untowardly goe all proceedings. Well, those honourable persons repaired ordinarily to the Court-gates of *Cyrus*, mounted upon great horses, with their launces accordingly: For that this order was so decreed, by those chiefe men of marke, who together with him had made this conquest of the Empire.

Howbeit *Cyrus* afterward instituted other officers, unto whom he committed the managing of other affaires: as who had under him both receivers of his * revenues, and stewards also for the disbursing of his expenses, Masters and Overseers of his works, keepers of his demaines and treasure, and purveyours of necessaries for diet and house-keeping. Moreover he appointed certaine Escueries of the Stable for his horses, masters of Venerie and Sergeants of his hounds, such as he thought had skill and dexterity, to traine and fit these beasts for his owne use and purpose. As for those persons whom he was minded to retaine next about him, for society in preserving his owne happy estate, and who might become right excellent in their place, he betooke not this choice and charge unto others, but thought that care belonged to himselfe: For, hee wist very well, that if at any time he were to fight a field, he must out of all that number, elect those for his neereff assistants and trusty officers, with whom he had partaken in greatest daungers. He knew likewise, that out of them he must choofe his Centurions and Colonels as well of footmen as of horsemen. And say, there were at any time need of Generals in his owne absence, he considered that

out of these they were to be sent. Moreover, he was not ignorant, that some of these he should employ as Presidents under him of Cities, and Deputy Rulers of whole Provinces: others also to be sent forth in Embassage. For that hee thought it a matter of greatest importance, to treat and negotiate by the meanes of them, and so to obtaine what was requisite without warre and force of armes. Now, if they, whose service was to be used, in the effecting of his weightiest affaires, were not such as they ought to be, he supposed it would not be well with his royall estate: But if they were as they should be, then he supposed all would prosper with him. Being settled therefore in this opinion, hee bent his mind wholly thereunto. Furthermore, of this judgement he was, that himselfe ought seembly to practise vertue: For, he thought it impossible for a man not qualified in his owne person, as he should be, to excite others to brave and lawdable actions. And in pondering all these points, he perceived that the contriving and compassing of so high designs required principally time and leisure. And therefore he supposed, that he might not in any wise neglect the provident care about revenues of the Crowne: as wisely for esteeming, that in the wealding of so great a State, there must of necessity be much expence. Againe, considering that he had large possession of his owne demaine, if he were in person evermore busied about them, hee knew it would be an occasion to withdraw his mind quite from the care of preserving the safety of the whole Empire. Casting therefore how he might well order his owne oeconomicall state, and himselfe enjoy rest, he looked in some sort into the order and discipline of military affaires. For in warre the Decurions for the most part take charge of the Decuries: the Caporals oversee the Decurions: the Colonels of thousands, the said Caporals: The leaders of ten thousand, those said Colonels. Whereby it cometh to passe, that albeit there be many * miriades of men in an armie, yet there is not one souldier of them all, but he is regarded and scene unto. So that when the Lord Generall himselfe is disposed to employ his armie, sufficient it is to give charge unto the Myriarches [or Commanders of ten thousands.] *Cyrus* considering the reason of this order in military affaires, framed thereto summarily his domesticall matters. And by this meanes, when he conferred himselfe but with a few, his household busineses were not forlet. Thus, from that time forward, more repose hee had than others who tooke the charge but of one house or of one ship. And so having ordered his owne estate, hee taught those also about him to take the same course. So, by this meanes hee provided for the easement both of himselfe, and of those also who belonged neere unto him.

After this hee did set in hand to ordaine, what kinde of persons they should be whom he would have to be of his inward companie. First therefore, as many as were able to live of themselves, putting over unto others the tillage and husbanding of their lands, if they gave not attendance at Court, he enquired after them: because he supposed those that thus waited would doe nothing that was evill and unseemly: partly for that they were in the Princes presence, and in part by reason they knew themselves to be marked and scene whatsoever they did of men of the best note. And for those that kept away, he thought they were absent, in regard of some Intemperance, injustice, or negligence. Being therefore thus perswaded of them, he forced them to be present. For, hee gave commaundement to some one or other of his chiefe favourites, to seize upon

upon the goods of him who usually frequented not the Court, and to profite openly and say, that he entred upon his owne. This was no sooner put in execution, but immediately, they that were thus despoiled came with complaint as if they had beene wronged. But *Cyrus* did put them off a great while, saying his leisure would not serve to lend his care to such persons: and even after he had heard their cause, yet deferred he a long time the debating and deciding of their suites. And in so doing, he supposed, that as he taught them to wait and give better attendance: so they would be lesse offended with him, than if by chastisement he had forced them to wait. This I say was one meanes to reach them for to attend. Another way he had, and that was thus. Whiles they were in presence he enjoyed them very easie ministeries, and the same most gainfull to themselves. A third device he practised besides, namely in that he never * dealt ought among those that were absent: but the most effectuall meanes was, meere necessity: that if any one would by none of all these be brought to it, he would take from such an one his goods and bestow the same upon another whom he thought sufficient and able to be ready at his command in all occasions. Thus got he a profitable friend for an unprofitable. Well, in this manner dealt *Cyrus* with those that were absent. And even the King who reigned at this day, inquireth into such, as being by their place and office bound to give attendance are away. But looke who presented themselves, those hee thought he should excite most, unto noble and excellent actions, if as he had soveraigne command over them, so he endeavoured to shew himselfe unto his subjects most of all others adorned with vertues. For, it seemed he considered thus much, that even by positive and written lawes men are made better. But a good Magistrate he supposed to be unto his people a seeing law: as who was able to reduce into order, to note also and to punish him that was disorderly. Being of this mind, first and principally above all things, he declared himselfe at this time more religious and respective of Gods worship, because he had sped so happily in his affaires. And then it was first ordained that the * Priests should chaunt hymnes continually by breake of day unto the honor of the Gods, and daily to offer what sacrifices unto which Gods themselves pronounced. These ordinances instituted then, continue still at this day by tradition from King to King successively. And herein especially did other *Persians* imitate him, because they were fully perswaded, they should be the happier if they served the Gods in that manner as he did, who was of all other most happy, and their Prince beside. Againe, in so doing, they thought to be in his favour and to please him. *Cyrus* also himselfe was of opinion that the religious devotion of his subjects was behoovefull for him; directed herein by the same reason that they are, who upon grounded judgement are more willing to goe to sea and to saile in their companie that feare God and be religious, than with those that are tainted with irreligion and impiety. Moreover, this accompt made he, that if all those that accompanied him were devout, they would be better affected one to another, and more respective of him, and in no wise perpetrate any ungodly act against his person, who thought himselfe to have deserved right well of the whole society of his favourites and courtiers. Furthermore, making it knowne abroad, to esteeme highly of this one thing, that no friend or confederate of his should be wronged, as one who had an exact insight in law and precisely observed the same he thought this would ensue of it, that others

others likewise forbearing filthie lucre, would by iust and lawfull meanes onely chuse to better their estates. He supposed also they would all be more shamefaced and modest, in case he made open shew, to have that reverent regard of them all, as neither to speake an undecent word nor commit any foule deed. And that this would proceed thereof, he collected by this argument. For, men are wont to give better respect, I say not to a Magistrate, but even to those of whom they stand not in awe, if they be modest and bashfull, than to such as be shamelesse and impudent: yea and perceiving any woman to be modest and demure, they respect them also with semblable reverence when they behold them. Likewise, he thought that those about him would persist constantly in their allegiance to him, if he graced and rewarded in the eyes of the world, those who without excuse or refusal, obeyed him, than such as seemed to be endued with the greatest vertues, and such as could not be acquired without exceeding labour and paines. And as he was of this judgement, so he professed the same continually in all his practise. By shewing also his owne moderation and temperance, he provoked all others the rather to use the same. For when as men see one in his carriage modest, who hath greatest meanes to warrant his insolency, others who have smaller meanes, will not openly be seene to commit any insolent parts. And in this wise distinguished he, betwene bashfull modesty and sober temperance, saying that bashfull persons forbore wickednesse abroad in the sight of others, but temperate men avoid the same in secret corners. As touching continency, he thought his courtiers would be given thereto the more, in case he bare himselfe so continent, as not by any pleasures presented unto him, to be plucked away from good things, but willing to undertake travailes joyned with honestie, before all delights whatsoever. And verily, being thus disposed in himselfe he effected this, that among those in his court, there was much comely order, whiles the inferiour sort gave place unto their superiours, and yet carried a respective reverence and decent gravity one unto another. A man should not have seene one there, either in anger crying out uncivilly, or in mirth laughing excessively. But whosoever had beheld them, would have thought they had lived canonically indeed, to the very rule and squire of vertue and decency. Well, thus they partly did, and these examples they saw who conversed in Court.

CHAP. II.

How Cyrus ordeined military discipline in his Realme. The officers of his Court: his magnificence and humanity.

TO come now to martiall exercises, *Cyrus* used to lead those forth a hunting, whom he thought meet to be inured and trained therein: For that, he tooke hunting to be the best simply as in generall, of warlike feats; so the truest practise especially of good horsemanship. For in this regard, they must of necessity chase and follow wild beasts as they flye; it maketh them most fit and expert in riding any ground whatsoever; it causeth them also to be most deliver and expedite in performing any service on horsebacke, by reason of the ambitious and eager desire they have to take the said beasts. And herein also he acquainted those of his inward dependancy and favourites, with temperance

perance and continency, enabling them to endure travaile, cold, heat, hunger and thirst. And now even at this day, the King himselfe and his traine about him practise this ordinarily. And that he thought none worthy to beare soveraigne rule, who was not better than the subjects whom he ruled, appeareth evidently to every man, as well by that, which heretofore hath bene related, as also by this, that in exercising his Courtiers after this manner, himselfe above them all, by labour, practised as well sobriety and temperance as military arts and warlike feats: For as he trained others forth a hunting, when time served, and no necessity compelled him to stay at home, so himselfe also upon urgent occasions detaining him, hunted wild beasts kept of purpose in parks about home. And then, would neither he himselfe take any supper before he had sweate, nor give his horses provender before they were well exercised and ridden. To this hunting, his manner was to call the *Scepter-bearers* of his Court. By reason therefore of this continuall exercise, himselfe excelled in worthy deeds: they also who accompanied him surmounted as much: And verily such a precedent and example he shewed himselfe unto others. Moreover whom he saw of all the rest most earnest followers of good and honest actions, those adorned hee with gifts, with places of government, with preeminence of higher rowmes, and with all manner of honours. Whereby it came to passe, that he kindled in them all, an ardent desire and emulation, whiles every one strived to be thought of *Cyrus* most excellent. Furthermore thus much also to our thinking have we observed in *Cyrus*, that not herein onely he thought magistrates should surpass their subjects, namely, to be better than they, but to charme also and enchant them, as it were, otherwise, after a cunning sort. And therefore made he choice himselfe to goe in a side and loose *Median* robe, and perswaded also his Courtiers and Favourites to weare the like. For, *Cyrus* thought, that if any defect were in the bodie, this manner of vesture would hide the same: and besides make them that were arrayed therewith, to carry a right goodly presence with them, and to seeme most personable. For the *Medes* use under this habit, such a kind of shooes, as they might underlay closely and out of sight, thereby to appeare taller than they are. He permitted them likewise to use painting under their eyes, to the end they might be thought to have more beautifull eyes than they had: also to rub colours into their skins, to seeme of better complexion than they were by nature. Besides, hee inured them to this, neither to spit nor snit openly in sight, nor to turne their bodies to the aspect of any shew, as men that admired nothing, nor regarded novelties. And all these things hee supposed to make somewhat for this, that they might be lesse contemptible to those vnder them. And verily after this manner framed hee those whom hee meant should rise by him, and become deputies under him, both in their exercises, and also in carrying a port and majesty over them. But such as hee ordeined for to serve, hee neither stirred up to ingenuous labours, nor permitted once to beare armes. Howbeit, hee provided for them so, as they never went without meate or drinke competent, for the attending of any liberall exercises. For, those servants, so often as they * did put up any wilde beasts, and drave them into places for the horse-mens game, hee suffered to take victuals with them into the Forrest where they hunted, but none of free condition allowed hee so to doe. Also when hee was to make any journey, hee led them to the waters like as labouring beasts. Now, when dinner time was, hee would stay with them

them untill they had eaten somewhat, to the end they should not faint for hunger. And by this usage, he wrought so with them, that even these also, as well as the nobles and men of best make called *Cyrus* Father, as taking such care for them, to the end that without making any question, they might alwaies beare the yoke of servitude.

Thus established he the whole *Persian* Empire in great safety, and was fully confident, that toward himselfe from the nations which he had subdued, there was no daunger at all. For, he reputed them feeble and weake, he saw them unfurnished and without good order: and withall, there was not one of them that either by night or day approached neere unto his person. As for those whom he tooke to be the bravest and hardiest men and saw armed in troupes, and knew some to be leaders of horsemen and others of footmen: Many also of them whom hee perceived to carry an haughty mind (as who were sufficient to command) and to draw neerer than the rest to his guard and to the squires of his body, for many of these oftentimes had entercourse with *Cyrus* himselfe (a thing that of necessity could not be avoided, because hee meant to make use of their employment.) From these I say, there was some doubt and daunger of harme to grow unto his person, and that many and sundry waies. Wherefore when he devised with himselfe by what means he might be secured from them: to disarme them that thereby they might be disabled for the warres, he would not allow: as supposing that to be meere injustice, and deeming it to threaten the subversion of his owne Empire: Againe, not to admit them to his presence, and openly to shew that he distrusted them, he thought was the next way to stirre coles and kindle rebellion. This one device for all these he deemed both to serve best for his owne security, and to stand most with his honour: to wit, if possibly he could bring those of best worth, to be more friendly affected to himselfe than they were one to another. And therefore by what means as we thinke, he attained thereunto, namely to win their love, we will endeavour to declare. First and foremost, at all times he shewed unto them especially, as much as he could, humanity and kindnesse of heart, supposing this with himselfe, that as it is no easie matter to love those which seem to hate us, nor to will well to them, that are ill minded unto us: so it is impossible, that they whose love and good will is once knowne, should be odious unto those who thought they were beloved of them. Wherefore so long as he was not so well stored with money, nor had wherewith to be liberall: by provident care over them whom he kept about him, as also by his forwardnesse in paines taking before them: by open declaring that he joyced at their well doings, and grieved at their misfortunes, he endeavoured to win their hearts and gaine their friendship. But after he had gotten so much aforehand, as that he was able by bountifull giving to be beneficiall, he judged as we suppose, first and principally that men esteemed no benefits of the same cost and value more welcome and acceptable, than the participation of meats and drinks. Being I say of this opinion, he tooke up this order first, at his owne table, that what meats himselfe used to feed upon, the like thereto should alwaies be served up unto him: but sufficient to content and satisfie many men besides. And looke, what viands soever were set upon the board, he ever dealt among his favourites whom he thought well of, all the same, save onely such dishes as himselfe and those who sat with him at the table fed upon: thereby to shew that he was mindfull of them, or else to testifie his bounteous mind. More-

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over, he was wont to send meats unto them, whose diligent service either in keeping watch and ward, or in obsequious attendance, or in some other actions, he highly admired: thereby to declare, that he would have them know, how willing he was to gratifie them. And even his very household servitors he would honour and grace, by sending them dishes from his owne table, whensoever he had commended any of them. Yea and all the cates for his said servants, hee would have to stand upon his owne board, thinking that even this also would win their hearts, and gaine a certaine love from them, like as we see it usually doth in * hounds. And if he were desirous that any of his friends should be esteemed and loved of many more besides, even to them also would he send somewhat from his owne board. In so much, as at this very day, unto whom men see any viands sent from the Kings table, they all count them so much the more, as whom they repute to be honourable persons and able enough to doe them good and to speed their suits if need required. And not onely in these respects afore said, whatever is sent from a King is acceptable and delightfome, but also in very deed, those meats which come from a Kings table, be exceeding sweet and delicate. And no mervaille they should be so: For like as all other arts be in great cities most perfect and exquisite, even so Kings meats are above other very curiously and finely handled. For, in small townes it falleth out, that one and the same man maketh a bedsted, a doore, a plough and a table (yea and many a time beleieve me, the same party also buildeth an house, and is well appayed if by this means he can meet with any to set him aworke, whereby he may find a competent living. And verily it cannot be, that he who practiseth many arts should performe them all very well and excellently.) Whereas in great and populous cities, because many men have need of one and the same thing, one severall science is sufficient for each man to maintaine and keep him. And many a time, lesse than one whole and entier mystery will doe it: For yee shall have one man make shooes for men: another for women. Yea and that which is more, one man findeth a good living by sowing shooes onely, whiles another liveth by share cutting them out. In like manner you shall see one, that cutteth out and shapeth garments, and doth nought else: another practiseth none of all that, but setteth and soweth the peeces together. And therefore it must needs be, that he who is occupied in the shortest peece of worke, is able to doe that passing well. The selfe-same thing is to be seene in our diet and house-keeping. For, whosoever he is that hath one and the same man to make his bed, to cover the board, to mould loaves and to make bread, to dresse now this dish of meat, then that, he must in my conceit have every thing done but so so, and as it hapneth. But when one man hath enough to doe to boyle, another to roast flesh, one to see the fishes, another to fry or broyle them, and another to make loaves of bread and those not moulded after divers fashions, but serve the turne it will if in some one kind the same be passing well and perfectly done, it cannot then otherwise be, but that these things in this wise made, the fare in Court surpasseth all other. Well, after this manner in winning the hearts of those about him, he went farre beyond all other Princes.

But how in all things else he excelled, for making much of them, I will now declare. For, albeit he outwent all other Potentates in this, that hee received most revenues, yet he surmounted them much more in liberall gifts. And this munificence began in *Cyrus* first, and hath continued ever since to this present day,

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day, with all the Kings of *Persia*. For, who is he that hath richer friends and favorites openly knowne, than the *Persian* King! What Prince is seene to array his followers in more gorgeous and sumptuous robes than this King? Whose gifts are knowne to be such, as some of this Kings are? to wit, bracelets, collars and chelines, horses also with bridles and trappings of gold? For, in *Persia*, none may have these but of the Kings gift. Who but he, hath the name by his large gifts to bring this to passe, that he is preferred in love before brethren, parents and children? who besides him was able so to be revenged of his enemies, distant though they were from him many moneths journey, as the King of *Persia*? who againe, but *Cyrus* having conquered a mighty Monarchie, ended his life so, as at his dying day he could get the name of a father among all his subjects? and evident it is, that this name is attributed unto him rather who giveth benefits, than to one that taketh ought away. Moreover we have heard it reported, that such as are called the * Eyes and Eares of Kings, he procured to himselfe by no other meanes but by largesse and giving great rewards. For, when he highly fed with gifts those who brought him intelligence of all such occurrents, as were meet for him to know, he effected thus much, that very many men both spied and listened after somewhat, to bring the same to the Kings eares, whereby some commodity might accrue unto him. Hereupon it came, that a King was thought to have many eyes and as many eares. Now, if any man think that a King ought to have one to be his especiall eye and no more, he taketh not the thing aright. For, one man is able to see or heare but a little. And if that one have this commission all the rest may seeme to be enjoined negligence. Besides, whomsoever they perceived once to be that eye of the King, him they might know well enough they ought to beware of. But the case is nothing so: For, the King gives care to every one, that saith he hath either heard or seene ought, worth regard. Thus, there are thought to be many eyes and eares of a King: and in every place men are afraid to let fall any words that are not for his behoufe, as if he heard all, and likewise to do any thing, against his good estate and dignity as if himselfe were in person present to see all. And so farre off, was any man from daring to give out any reproachfull speeches against *Cyrus*, that every one demeaned himselfe so, as if all that were in place conversed continually in the eyes and eares of the King. Now, that mens hearts were thus knit unto *Cyrus*, I know no better reason than men can alleadge than this, that for small kindneses he was willing ever to give great gifts. And no marvelle that he excelled thus in bountifull giving, being as he was exceeding rich. But this rather deserveth to be spoken of, that albeit he was in regall estate and dignity, yet he surpassed, for courtesies and favours to his friends and dependants. Certes reported it is of him, that in no one thing was he so much abashed to be overcome as in kind offices to his friends. And to this purpose, reported there is this Apophthegme of his: For he was wont to say, that the parts required in a good hearde man and a good King were semblable. And as it was the duty of a pastour, after he hath made the beasts under his hand in good plight and happy, (For that verily is the felicity of cattaille) then to use them: even so a King ought to make use of those Cities and that people which himselfe before had made fortunate.

CHAP. III.

The triall that Cyrus made of his friends love unto him. How he dealt away his riches, to be himselfe the better beloved of them: and they not to affect one another.

NO wonder it was therefore, that *Cyrus* being himselfe of this minde, labored especially to outgoe all other men in gentlenesse & humanitie; And hereof it is reported, that he gave a singular prooffe unto *Crasus*, what time as * he admonished him and said, That giving away so much as he did, he would himselfe become a begger in the end. Whereas, quoth he, you are the onely man that might have laid up exceeding much treasure of gold in your coffers, if you had list. For, then *Cyrus* by report asked him saying, And how much money thinke you might I have had by this time, if according to your rede, I had bin a hoarder of gold, from the first time that I came to mine Empire? *Crasus* answered and named a certaine great summe. Then *Cyrus*, Goe to then *Crasus*, quoth he, send with *Hystaspas* here, some one whom you of all other trust best. And as for you *Hystaspas*, Goe among my friends from one to another; and say, in my name, that for some businesse of mine owne, I am at a fault for gold (and in very truth great occasions I have of money) will them to let me have what they can every one make. And withall when they have set downe the severall summes and sealed them up, to give the note of particulars with a letter to *Crasus* his servitour, for to bring backe with him. When hee had written also whatsoever he had spoken, and signed his letters, he gave them to *Hystaspas* to carry unto his said friends, with this * Addition unto them all, That they should entertaine *Hystaspas* also the bearer, as his friend and favorite. Now when hee had gone round about them all, and *Crasus* his minister brought the letters aforesaid: then *Hystaspas*, You are to make use of mee also, quoth he, O King *Cyrus*, as of a wealthy man. For, loe, here am I enriched of a sudden with many gifts in regard of your letters. Whereupon *Cyrus*, Here is, O *Crasus*, our Treasure that we have gotten already: Consider the rest by him, and reckon what great summes of money I am provided of, in case I stand in need of them for any purpose. *Crasus* when he had cast the accompt, found, as they say, that it amounted to much more than hee said *Cyrus* should have found in his Exchequer, if hee had bene a gatherer and laid up continually. When this appeared thus, See you not, O *Crasus*, quoth *Cyrus*, that I also am stored with treasure? But you would have mee by heaping up altogether at home, for to lye open unto envie and hatred abroad, by the meanes thereof: yea, and to set hirelings and trust them with the keeping of the same. But I accompt my friends by mee enriched to bee my treasures, and the keepers both of my person, and also of my goods more sure and faithfull, than if I should wage garrison-souldiers, and trust them with the custodie thereof. Another thing also will I say unto you. That which the Gods have put into mens minds, and thereby made them all indigent and poore alike; the same affection verily, I my selfe am not able to conquer and subdue. For, I cannot have my fill of money no more than all others. But, in this point mee thinkes, I goe beyond most of them: in that when they have gotten together more than will suffice their turnes, part thereof they bury in the ground, part they suffer to rot and

and be marred: And what with telling, measuring, weighing, winnowing, ay-ring, and keeping, they have much ado withall. And yet for all this, whiles they have all at home, they neither eat more than they can beare (for then would they burst) nor put on more clothes, than they can carry, for so they should be sweltered and stifled: but their superfluous money and riches troubles and torments them not a little. As for mee, I serve and honour the Gods with my goods, and ever covet to have more still. And when I have gotten it, I looke what surpluse I see over and above suffisance, therewith I supply the penury and want of my friends. By enriching men, and bestowing benefits liberally upon them I winne good will and amitie: The fruit whereof I reape, to wit, securitie and glory. And such fruits as these, neither fade and perish, nor by growing over-ranke corrupt any man: but glory and good name the more it is, the greater and fairer it groweth still: the more portable it is, and oftentimes causeth them to be the lighter that beare it. And for your further knowledge, *Cræsus*, takethis also with you, quoth he. I esteeme not those the happiest men, that possesse most and have greatest store in their custodie (for by this reason the Warders of towne walls should be most fortunate, For, the keeping they have of all within the said townes) but who can get most goods justly and use the same well and honestly, him I repute most blessed, and his money and wealth also. And as *Cyrus* delivered thus much in word, so he was knowne to performe it in deed.

Furthermore perceiving most men to endeavour, if they were in good health, to be furnished with necessaries, and to lay up in store such things as served for the dyet of healthfull persons: seeing withall, that they tooke no great care, to have in readinesse meanes requisite, if they should fall sicke: he thought it good to be provided also in this behalfe. Whereupon he entertained about him the most skilfull Physicians that were to be had. And looke what meanes and instruments any man put into his head to be good and expedient for him: were they in the nature of [purging] medicines, or meats, or drinks, there was not any of them, but he would be stored therewith, and have ready in his Cabinet. And if at any time, one of them whom it skilled most to be cured, fell sicke, him would hee visit, and minister unto him whatsoever was needfull. Yea, thankfull he was unto the Physicians, if one had healed any of them, although he had taken and used in the cure some drugges which himselfe had laid up for his owne store. These meanes and many other such he practised, for to be in chiefe esteeme with them, of whom he desired to be loved.

Moreover, of what things he published solemne games and proposed prizes, minding thereby to kindle and stirre up in mens minds a strife, about brave and worthy feats, the same wanne *Cyrus* praise and commendation: because his care was, that prowesse should bee practised. And verily, these games and exercises bred and imprinted in the best sort contentions and emulations one with another.

Furthermore, *Cyrus* ordained in manner of a law, that whatsoever was to be decided either by way of Civill Action or by tryall in Combat, they whom it concerned to have their causes determined, should have recourse together unto the Judges. And thus it is evident that the adversaries of both sides had an eye unto such Judges, as were simply best, and their greatest friends. And hee that was cast and had the foyle, envied them that had the better hand, and hated those

those that pronounced not sentence on his side. Contrariwise, he that overcame, pretended, that he had the victory by right, and therefore thought not himselfe beholden unto any. Semblably, they who sought to be in most favour with *Cyrus*, bare envie one to another, like as it fareth with others that live in Cities. And therefore the most part wished one another rid out of the world, rather than procured the mutuall good either of other. Whereby it appeareth evidently, that his drift and policy was, that the greatest and best persons about his Court, should all of them love him, rather than reciprocally to affect one another.

CHAP. IIII.

The triumphant pompe of King Cyrus riding forth of his Palace. A solemne horse-running wherein himselfe was winner.

AND now declare we will in what manner *Cyrus* the first time came abroad riding forth of his Royall Palace. For, the majestic of this setting out of his, seemeth unto me one of those arts and cunning casts, which made his Imperiall State not to bee contemned. First, therefore, ere he went forth on horsebacke, hee called together unto him those that were in any place of government under him, as well Persians as others: and dealt about unto them *Median* side-ropes, (and this verily was the first time, that ever the Persians wore this *Median* habit) and in this distribution, he said withall unto them, that he was minded to ride unto the sacred groves especially selected for the Gods, and together with them, there to sacrifice. Be ready therefore, faith he, betimes at the Court gates, clad in these robes before the Sunne rise, and stand yee in such ray, as *Pheraulas* the Persian shall appoint by order and direction from mee. And when I am gone before, follow yee after, every man in the same ranke and place wherein he standeth. And if any of you can thinke of a better and comelier way for us to ride forth than this is: let him acquaint us therewith, when we shall returne backe againe. For, as yee shall thinke it most seemely and best, so, shall every thing be disposed respectively. After he had bestowed upon the worthiest persons the fairest robes, hee brought forth other *Median* garments likewise of the same fashion, (for provided he had many vestures of divers and sundry sorts, making no spare either of purple and scarlet, blacke and puke, or of red, or of sanguine colour. And having given some of these to every Captaine: Decke herewith, I bid you, quoth he, your friends, like as I doe you. Then one of them who were present said, And when will you good *Cyrus* be dight your selfe? Vnto whom hee made this answer, Why! Doe not you thinke me now adorned, when I thus dresse and trim you. Certes, quoth he, were I able to doe you good that are my friends, what robe soever I wore, therein should I seeme fine and gorgeous enough. Thus when they were departed, they sent for their friends, and clad them richly in those robes. But *Cyrus* for that hee supposed *Pheraulas*, (by his degree a Commoner) to bee a wise understanding man and beside handsome and feat, and withall very formall, and one that would let slip no occasion to gratifie him: and who before-time had approved that Decree, of honouring every man according to his worth, him he calleth for, and deviseth with him, how

he might make this progresse of his, most acceptable to his affectionate friends, and as terrible to his enemies. Now when they both had considered well hereupon, and were accorded in one and the same point, hee gave *Pheraulas* in charge, that this riding forth the next day might be ordered so, as they thought it most decent and commendable: For mine owne part, quoth he, I have given warning already, that they be all obedient to you, in the marshalling of this said solemnitie, but to the end they may more willingly be ruled by you, here, take these coats to distribute among the Captaines of the * Guard: These saddle clothes besides (of tapestry) bestow upon the Leaders of the horsemen, and these other liveries give unto the Rulers of the Chariots. So *Pheraulas* received this furniture and carried it accordingly. Whom when the Captaines and Rulers aforesaid saw, You are become say they, ô *Pheraulas*, some great man now, in that you are to direct us also in those things that are to bee done. Not so, quoth *Pheraulas*, as God love mee. So farre am I from being such an one as you take mee: that I am ready even to be a Porter also, to carry bag and baggage among you. For, see how I bring here with me, these two shag clothes of tapestry, the one for you, and the other for him there: but take you the choise of them: whereupon the partie that was about to receive the said saddle cloth, forgetting all envie, presently asked his advice, whether of them he should take. And when *Pheraulas* gave him counsell to lay hold of that which hee tooke to be the better: If you will blame mee, quoth hee, for giving you the choise, hereafter when I shall execute my function, you shall finde mee another kinde of minister, and unlike to my selfe now. Thus *Pheraulas* having made this distribution as he was commaunded, tooke order for all things that belonged to the solemne riding forth and pompe of *Cyrus*, that every thing might be most handsomely and featly performed. When the morrow was come, all was made cleane and neat, before day-light. And they stood by ranke and file directly in order on both sides of the way: like as at this day they use to take their standing what way the King is to ride forth any whither: neither is it lawfull for any to enter within these said ranks, unlesse they were eminent and honourable persons. There were also certaine * Officers that stood with whips, to beat those that made any mis-rule. First and formost, presented themselves those Pensioners of the guard to the number of 4000. * with launces, foure in ranke before the Court gates, and on either side of the gates 2000. All the men of Armes likewise were present to shew themselves, being alighted from their horses, carrying their armes out of their sleevelesse cassocks, as the manner is in these dayes to put them forth whensoever the King * vieweth them. Semblably, on the right hand stood the Persians, and the rest that were Associates, on the left hand of the way. After which manner were the Chariots placed, halfe on the one side, and halfe on the other. Now when the Court gates were set open, First, were led forth goodly faire Buls * foure by foure for Iupiter, as also for other Gods, as the * Priests gave direction. For, the *Persians* are of this opinion, that in the service of the Gods, there are to be employed skilfull Artists, much more than in any other occasions. After these Buls, were Horses led out for sacrifice to the Sun: and after them was brought forth a white Chariot, with a golden * Spring-tree, and the same adorned with Coronets (and sacred this was unto Iupiter.) Behind which came the white Chariot of the Sunne, set likewise with Crownes as the other before. After it

was

was led forth, a third Chariot and the Steeds drawing it, all trapped and covered with red Caparisons: and behind it, certaine men followed, who upon a great * pan carried fire. After all these rode *Cyrus* himselfe out of the gates, all goodly to be seene, in a Chariot, with an upright turban upon his head, clad in a purple cassocke halfe white (for none else may weare a garment halfe white) and having about his thighs and legs, breeches and stockings of scarlet dye, but his coat of Armes, was all purple throughout. About his turban aforesaid, he had * a Diadem, the very badge and cognifance, that all his kinsmen likewise be knowne by, and even at this day they retain the same Ensigne. His hands likewise he did put forth out of his sleeves. There guided his Chariot mounted hard by him, his Chariotier, a bigge man of stature, yet nothing so personable as himselfe: whether it were so in very deed, or by some other meanes, I wote not: but however, *Cyrus* seemed a much taller and goodlier person. When they beheld him as he passed along, they all adored him; either for that some had a commandement to begin this manner of adoration, or because they were ravished and amazed with the sight of so rich and stately array: or else for that *Cyrus* himselfe seemed to carry such a majestic and beautie in his personage. True it is, that before this time, never any *Persian* had thus worshipped *Cyrus*. After that *Cyrus* his Chariot was gone forth, those foure thousand Pensioners marched before, and two thousand on either side of the Chariot accompanied him. Then, hard after followed his Scepter-bearers on horsebacke bravely accoutred with their Iavelins, to the number of three hundred. Moreover, led forth there were about two hundred Iere-horses richly to bee seene with golden bridles, which were kept for *Cyrus* his saddle, and those covered with streaked and party-coloured clothes. After these marched two thousand * launces: and then the Cavallery first erected, ten thousand in number, arraunged throughout by hundreds, who had *Chrysatas* for their Leader. Next after followed another Regiment of ten thousand *Persian* horsemen in like manner appointed, whose Commaunder was *Datamas*: And in the tayle of them, another troupe likewise conducted by *Gadatas*. Behinde them the *Median* Cavallery, next unto them the *Armenians*: after whom the *Hyrcanians*, then the *Cadusians*, and after the *Cadusians*, the *Sacans* [horsemen all.] Now behind the Cavallery thus marshalled, there followed the Chariots, foure in ranke, under the conduct of *Artabates* the *Persian*. When *Cyrus* was now upon the way riding in this pompe, very many there were that followed extraordinarily without the * Colours, preferring sundry petitions unto him. To them therefore he sent certaine of his * Mace-bearers (for three there were on either side of his Chariot that accompanied him of purpose to informe and carry messages betwene) to declare unto them in his name, that whosoever had any request to exhibit unto him, he should deliver his mind unto such Delegates, as were deputed therefore under him. For they, quoth he, will acquaint me therewith. Whereupon, they went away, and immediately turned to the men of armes, consulting to whom each one should repaire: But *Cyrus*, when hee was disposed to have any of his favorites most honoured of the people, would by a messenger send for them severally by themselves to come unto him, and thus say: Whensoever any of these here, that accompany me in my traine, informe you of ought: if the matter that hee mooveth be frivolous, give no care nor take heed of his words: but looke who seemes to preferre a just supplication, make

* Or, Pensioners.

* As Tipstaves.

* Disputant.

* When they muster before him.

* In ranke.

* Magi.

* Or, Crost-bred.

* Or, Herald.

* Or, Bagged band.

* Or, Pike-men.

* Or, Guards.

* Scepter-bearers, or Slave-bearers in ancient times.

make me acquainted therewith, that upon deliberation in common together, we may dispatch such businesses with expedition. And verily, all the rest, whensoever *Cyrus* called them, obeyed, and with all their might & maine came riding unto him: partly to amplifie all they could, the Sovereine Majestie of his Empire, and in part to shew their owne double diligence and obedience. But one *Darpharnes* there was rude and ill bred above the rest; who had this conceit in his head, that if hee were not so forward in comming at his call, hee should be reputed a jollier fellow and more free than others. Which when *Cyrus* perceived, before he was come upon a time and had communed with him, he sent under hand one of those * Macebearers with a countermaund, willing him to say unto the man, that now he had no more employment for him. And from that time forward never sent he for him againe. But when a companion of his, that was called for next after him, made his appearance unto *Cyrus* before him: *Cyrus* rode out himselfe to meet him, and of those lere-horses that went by, bestowed one upon him, commanding withall one of those Macebearers, to lead him forth for him, whither he would himselfe. Which as many as saw, tooke it to be some great grace and honourable favour. Whereupon ever after many more men did him observance.

* Scepter-
bearers, or,
mace-bearers.

* Or, Shrines.

* Nation by
nation.

* Or, worthy.
* A clot, or
stone.

Thus when they were come to the sacred * groves above said, they sacrificed unto *Iupiter*, with Holocausts, that is, burnt offerings of whole entire Bulls. Semblably unto the Sunne, burning Horses all whole in like sort. After this, they killed other beasts for sacrifice to the Earth, doing as they had direction from their Priests the Magi. Afterwards, to the tutelar Gods of Syria they did likewise. Which complements being performed, because the plot of ground was even and faire, hee erected a goale at the end of a race to the length of five stadia. Wherein hee commanded, that * tribe by tribe, they should put out their Horses to runne their best, for the Prize. Himselfe with the Persians ran a course and wonne. For why! he was most expert in Horsemanship. Of the Medes, *Artabates* gate the victory; for, *Cyrus* had given him an Horse (of speede.) Among the Syrians, he that was their Captaine. Of the Armenians, *Tigranes*. Among the Hyrcanians, the Colonels sonne who had the leading of their Horsemen. Of the Sacans a private souldier, and he with his Courser gained ground, and out-rid the other Horses well-neere halfe the race length. Hereupon *Cyrus* asked the young man, whether he would exchange his Horse for a kingdome? Who answered, I would not willingly take a kingdome for him. Yet I would not sticke to make a friend with him, and bestow him upon some * good man. Why then, quoth *Cyrus*, I will shew you, where if you winke with both eyes, and doe but * sling from you: you shall not misse but hit a good man. Doe then but shew me, quoth the Sacan, where they be, that when I have taken up this clot, I may throw among them. With that, *Cyrus* pointed where there were a great sort of his friends and favorites. Then the young man shutting both his eyes close, threw the clot from him, and it light upon *Peraulas*, as he rode by: For, it chanced even then, that he was to declare some errand that *Cyrus* had given him. When he was stricken, hee never turned for the matter, but rode on still to doe that business which hee was enjoyned. Then the Sacan opened his eyes, and asked whom he had hit? Not one, quoth *Cyrus*, so helpe me *Iupiter*, of all those who are here present. Why then, I am sure, quoth the young man, much lesse any one of those that bee absent. Yes verily,

verily, saith *Cyrus*, you have hit him yonder that rideth pricking so fast, by the Chariots. How is it then, quoth the other, that he turneth not againe? No doubt, quoth *Cyrus*, he is some franticke fellow, and not well in his wits, as it should seeme. Which when this young man heard, hee went streight to see who he was, and found him to be *Pheraulas*: whose beard was all agore blood, and foully berayed with earth besides: For, his nose bled with the blow. Being come unto him, he asked whether he had bene smitten, with that which hee slung? Even as you see, answered the other, how thinke you of it? Why then, quoth he, I bestow upon you, this faire Courser under mee: Take him I pray you for my sake. And why so, quoth *Pheraulas*? then, the Sacan related unto him the whole matter, and said in the end, I have not misse I trow, but met with a good and worthy man. Then *Pheraulas*, you should have given him to a richer man if you had done wisely. Howbeit I accept your gift: and I beseech the Gods (whose will it was, that you should light on mee) to give me grace so to carry my selfe as that you may never repent of this your gift bestowed upon mee. And now for this time, quoth he, get up upon my Horse and ride away: And I will be with you anon. And thus they exchanged. To conclude, among the Cadusians *Rhathonices* was the winner.

Moreover, *Cyrus* did put forth Chariots one to one for to runne a race. And to the Victors he gave both Oxen to sacrifice and make merry withall, and also * drinking pots. Himselfe being victour also, received an Oxe, which was the price for victory. But, of the said flaggons he bestowed his part on *Pheraulas*, because he thought he had done so well in ordering this riding forth out of the Court. And verily this solemne pompe of riding, as it was instituted first by *Cyrus*, so the King for the time being, continueth still at this day, save onely that there be no beasts for sacrifice so often as the King sacrificeth not. When these Complements were ended, they returned unto the Citie. And as many as had houses given them, thither they went: but such as had none, lodged in their severall * quarters.

* or, flaggons.

* or, quarters.

CHAP. V.

The liberalitie that Pheraulas shewed unto one that gave him a faire Courser. A notable discourse of that which is able to make a man happy, and to live in contentment.

THEN *Pheraulas* invited the Sacan who had bestowed upon him the good Horse, and courteously entertained him: but beside many other gifts which he fastened upon him in great abundance, when they had supped together, hee filled those * cups (with wine) that hee had received of *Cyrus*, dranke to him and gave them likewise unto him when hee had done. The Sacan beholding in the place goodly faire carpets and coverings, with much trim furniture besides, and a number of household servants. Tell mee *Pheraulas*, quoth he, were you at home also in your countrey reckoned in the number of rich men? what rich men meane you? said *Pheraulas*. To bee plaine, I was one of them that got their living by their hands. For, even my father before mee, labouring hard himselfe for a poore living, kept mee bare and

* or, Pots.

and brought mee up with other children at schoole. And when I was past my childhood, because he was not able to finde mee in idlenesse, hee had me away with him into the field, setting me to labour and till the ground. Then and there I kept and maintained him likewise to his dying day, digging and delving with mine owne hands, and sowing a peece of land, little though it were in quantity, yet nothing bad (I may say to you) but of all others most true and just. For, what seed so ever it tooke, the same it yeelded againe truly and justly, with increase for usury though not very great. And yet one time above the rest, upon a speciall fertilitie, it rendred double as much as it received. Thus you see truly, in what sort I lived at home. But all this riches now that you see here, *Cyrus* hath freely bestowed upon mee.

Happy man are you, quoth the Sacan, as in other respects so in this, that of a poore man you are become wealthy: For, I suppose you have much more joy and pleasure in your riches, because when you hungred after it, you attained thereto and grew rich. And thinke you, my good Sacan, quoth *Pheraulas*, that I live now much more merrily, for the greater store of goods that I possess: ywis, you are deceived. For, wore you not that I ate, drinke and sleepe with no greater contentment one whit, than when I was a poore man. Thus much I gaine by having a great deale, that I must looke to the keeping of more than I did, I must deale more unto others, I must carke and care more, and so by consequence have much adoe. For my household *servants, many call on mee for meat, many for drinke, and many for *garments: And some of them need the Physicians. One brings mee word that either my Sheepe are worried by the Wolfe, or mine Oxen false headlong from some steepe downe-fall: or else hee telleth mee, that some disease is come among my cat-taile. Whereby, quoth *Pheraulas*, I am of this minde, that I feele now farre more griefe and sorrow by possessing much, than heretofore, when I had but little.

Yea marry, quoth the Sacan, you say very true: yet when you see this world of wealth safe and in good case, you take more pleasure than I doe, by many degrees.

But, it is not, saith *Pheraulas*, so great a joy to be possessed of riches, as griefe to forgoe the same. Doe but marke what I say, and you shall finde my words true. There is not one of these wealthy men driven to breake his sleepe for joy, but of such as lose ought, you shall not see one able to sleepe for sorrow.

Neither shall a man see, I assure you, quoth the Sacan, one of them also to be sleepy for joy, that are *taking any thing. True, saith the other: But the case is not alike. For, were it as sweet to keepe, as to get, the rich should be in happier state by far than the poore. And, trust mee truly, it cannot be chosen, my Sacan, but he that possesseth much, must likewise spend as much upon the Gods, upon his friends, upon guests and strangers comming in. Whofoever therefore taketh great delight in his money and riches, know he this for certaine, that he also is much vexed, when he is at any expence.

But, for my part, I protest before Iupiter, quoth the Sacan, I am none of these: but I repute even this to be a felicitie, that a man which hath much, may likewise dispend much. Why then, before God, quoth *Pheraulas*, what shouldst ly, but that you all of a sudden may become very happy, and withall make me

mee happy too? For, take in Gods name all that is here: Have and hold it, use and bestow it at your pleasure. As for mee, doe but finde and maintaine mee as you would your guest and no otherwise: Nay, keepe mee more barely than a guest. For, it shall suffice mee to take part with you of that which you have. You doe but jest with mee, I am sure, quoth the Sacan. With that *Pheraulas* sware unto him and said, that hee was in good earnest and spake as he thought. Yea, and more than so my good Sacan: I will obtaine of *Cyrus* other things besides for you: namely, that you shall not bee tyed to waite and give attendance in his Court: nor to goe in any voyage and serve in the warres. but remaine still at home with all this wealth. This I say will I effect both for your sake and mine owne. Over and above, looke what commoditie else I can procure, either by my dutifull service unto *Cyrus* in Court, or by any warlike exploit in the field, I will bring the same to you, that you may have the rule of more still. Onely doe you thus much for mee, as discharge mee of this care. For may I once be delivered from these troubles and live at ease, I thinke you shall stead me much, and I likewise shall the better serve *Cyrus*. These words thus passed betweene them and as they covenanted, so they did accordingly. The one reputed himselfe happy for being Lord and Master now of so much wealth: the other againe thought he was most happy, because he should have a Procurator in his place to procure him rest and leasure for to doe that which contented his minde. This *Pheraulas* was of a gentle nature, courteous and amiable to his friends, neither thought hee that there was so great pleasure or gaine in making much of any thing as of men. For, he supposed, that of all living creatures in the world, man was simply the best and most thankfull: seeing as he did and observing, those that were prayesed by any, how studious they were to praise them again, and how they endeavoured to requite one kinde-nesse and pleasure done, with another: such as they know to be kinde unto them, how they requite with like affection: whom they see to love them, how they cannot hate: and as for their parents, how willing they are with all respect to doe them pleasure and honour both quicke and dead, much more than any other creatures use to doe in their kinde! For, to speake of all creatures beside, he perceived they were more unthankfull and lesse mindfull of benefits received than man. Thus therefore was *Pheraulas* wonderous glad, that being freed from the care of other possessions, he should be able to converse among his friends: as the Sacan also, because in the possessing of much, hee should have the fruition of much. Thus the Sacan verily loved *Pheraulas* well, because hee ever brought him somewhat: and notwithstanding he alwaies endeavoured to procure him more and more still, yet it troubled him never the more. In this manner lived they and loved together.

CHAP. VI.

By what meanes Cyrus graced and honoured his friends. The marriage of Gobryas his daughter, with Hyftaspas one of Cyrus his Grand-Seigneurs.

AFTER that Cyrus had sacrificed, he made a feast for joy of his late victorie, and thereto invited those friends, that openly had shewed their forwardnesse to advance his State most, and their willing minds to do him greatest honour. To whom he adjoynd *Artabazus* the *Median*, *Tigranes* the *Armenian*, the *Hyrcanian* Commaunder of the Cavallery, and *Gobryas*. As for *Gadatas* he became * Ruler under him of the Scepter-bearers: and according to his direction, all the house-keeping of *Cyrus* was ordered. And when there were any at supper with *Cyrus*, *Gadatas* did not so much as sit downe, but tooke the charge of all, and waited: But if no guest were there, himselfe supped with him: For he tooke delight in his presence and company. In regard of which affection and diligence of his, he was highly esteemed of *Cyrus*, and of others in the Court likewise for *Cyrus* his sake. When guests invited to supper came, *Cyrus* placed them not one with another hand over head without respect: but whom he vouchsafed most honour, him did he set on his left hand, because the same hand is more exposed to daunger of wait-laying than the right: the second in dignity he placed on the right hand, the third againe on the left hand, and the fourth on the right. If there were any more, he marshalled them in the same order. And he thought it very expedient, to declare how he honoured each one. For, where men suppose, that he who surpasseth others in worthinesse shall receive neither praise nor prize, evident it is, that there is no emulation among them, who shall excell. But where the best is seene to be in the highest place and to have the precedency of the rest, there doe they all with exceeding alacrity enter into open strife and contention. And *Cyrus* verily after this manner shewed who were of greatest authority and reputation with him, beginning first with the order of their sitting with him and standing about him. Howbeit he would not that any man should challenge that place then assigned as his owne for ever: but he brought up this custome as a law, that according to their good and vertuous deeds, they should be advanced to an higher degree of honour, and as any one demeaned himself more basely, he should come down to a lower place. For, *Cyrus* thought it would redound greatly to his owne shame, in case any person promoted to the highest roome in sitting, should not be seene abroad for to enjoy many ornaments and favours by him. And as in *Cyrus* time these matters were thus carried, so in these daies, we understand the same order holdeth still. When they were at supper, *Gobryas* thought it no wonderous matter, that every thing was served up unto *Cyrus* in so great plenty, being a Prince so puissant, and the Ruler over so many: but he mervailed rather at this, that having atchieved so great exploits, if any toothsome and deinty cates came before him, he would not enjoy the pleasure thereof alone, but take the paines even to intreat his friends about him, for to receive part thereof. Nay, he saw him many a time, to send unto some that were absent, such deinties as haply he had a speciall mind unto himselfe. Whereby it came to passe, that after they had supped

supped themselves, *Cyrus* would send from the very table one way or other, all the dishes as many as they were, whereat *Gobryas*, I was of opinion heretofore, quoth he, O *Cyrus*, that you surmounted all other men in military affaires and in leading an armie: but now I protest and sweare by the Gods, that in my conceit you excell farre more in humanity than in martiall prowesse. So it is in truth quoth *Cyrus*, and verily a greater pleasure it is unto me, for to shew the deeds of courtesie than of chivalrie. And how so? quoth *Gobryas*: because, saith *Cyrus*, these must of necessity be seene in doing hurt unto men, the other in doing them good. After this, when they had drunke moderately, *Hyftaspas* propounded this question unto *Cyrus* and said, Sir, will you not be offended with me, if I aske you that which I desire to know? No verily, quoth *Cyrus*, but contrariwise I would be displeased with you, if you kept that in which you were minded to aske. Tell me then I pray you quoth he, whether at any time I came not to you when you called for me? Oh quoth *Cyrus*, no more of that, let us have no such words. Nay, but was I any whit slacke, said *Hyftaspas* in comming to you? No, neither quoth *Cyrus*, Commaunded you me at any time, that which I performed not accordingly? I can find no fault with you answered *Cyrus*. And whatsoever I did, could you ever perceive me to doe it not cheerfully, nor with delight and pleasure? No I assure you quoth *Cyrus*. For, herein of all other I can least find fault with you. What is it then, For the love of God quoth he, and wherein hath *Chrysantias* so prevailed with you, that hee should be preferred to a more honourable place than my selfe? Shall I tell you the reason saith *Cyrus*? what else, quoth *Hyftaspas*? And will not you be angry, quoth *Cyrus* when you heare the truth? No verily saith *Hyftaspas*, but rather very glad will I be, if I may know that I am not wronged. Goe to then, saith *Cyrus*, you shall understand, This *Chrysantias* here, first and formost, never expected untill I sent for him: but was alwaies present to attend and follow our affaires before he was called. Againe, he did not that onely which he was bidden, but whatsoever himselfe knew expedient for us to be done, that did he. Moreover, if at any time a matter was to be delivered by speech unto our Allies and Confederates, whatsoever he thought decent for me to say, thereto he would advise me: But whatever he perceived, I was desirous that our Associates should know, but yet upon a bashfull modesty, loth my selfe to utter unto them, hee would declare the same in such termes, as if it had beene his owne opinion. So that in these cases, what can be alleadged to the contrary, but that he is more carefull for my good and commodity, than mine owne selfe. Furthermore, this is his saying that he stands alwaies contented with his present fortune as sufficient for him, but for me he sheweth himselfe provident and forecasting in my behalfe, what good I may have by any thing added to my estate. To conclude, in my welfare, he taketh more joy and pleasure, than I doe my selfe. At these words, *Hyftaspas* said, Now so love me, Lady *Iuno*, as it doth me good at the very heart, that I demaunded those questions of you. And why so especially? I pray, quoth *Cyrus*: because saith he, I will endeavour what I can, to doe the same. But for one thing, I know not what to doe: namely, how, and in what sort I might shew my affection, when I rejoyce in your good fortune and welfare? Whether I must clap my hands, or laugh, or what else I should doe? Hereat *Artabazus*, you ought then, quoth he, to daunce the *Persian* daunce. At which they all laughed a good. Now as the banquet went on still and they began to drinke

drinke more liberally, *Cyrus* demanded of *Gobryas*. Tell me, *Gobryas*, whether are you more willing now, to bestow your daughter in marriage upon one of these Gentlemen, than at your first acquaintance with us? And will you give me also leave quoth *Gobryas* to say a truth? Yea verily, saith *Cyrus*, For no question needs to be answered with a lye. Why then, saith *Gobryas*, know for certaine, That much more willing I am now, than heretofore. And can you render a reason why? quoth *Cyrus*. Yea that I can answered *Gobryas*. Say on then quoth *Cyrus*. Because quoth he I saw them as then, to endure both paines and perils willingly, but now I perceive they can beare prosperity wisely, and with moderation. And truly, *o Cyrus* in my conceit, it is an harder matter to find a man to beare well the favouring, than to brooke the frowning of fortune. For, of the one may grow pride and insolency in many: but the other breedeth modesty and temperance in all. How now *Hystaspas*, saith *Cyrus*, have you heard what an Apophthegme *Gobryas* hath delivered? Yes that I have quoth *Hystaspas*. And if he come out with many such sentences, he shall have me sooner to become a suiter unto his daughter, than if he shewed me many drinking cups. And I assure you saith *Gobryas*, Many of these and such like sayings of his, I have put in writing: of which I will not envy you the having, in case you espouse my daughter. As for drinking cups, because me thinks you set no store by them, I wote not whether you should doe well to bestow them upon this *Chrysantas* here, because he hath stolen your seat from you. Then *Cyrus*, Certes *Hystaspas* and yee my friends here present, If yee tell me when any one of you will in hand with marriage, yee shall see in what good stead I also will stand you, in your wooing. Then *Gobryas*, If a man would marry forth his daughter, whom should he acquaint with that businesse? Whom but me! quoth *Cyrus*? For I am passing good at such a feat. What feat is that? quoth *Chrysantas*: even the skill to know what marriage is meet for each person. Then, for the love of God quoth *Chrysantas*, Tell me what kind of wife will best fit me, & be most futable to my person? First, quoth *Cyrus*, a little woman; because you are but little your selfe. For if you should match with one of stature tall, you must bee faine to leap up to her, (as these little dogs doe) whensoever you would kisse her upright. In good faith quoth *Chrysantas*, very well considered of you, For I am nothing made at all for leaping. Then, quoth *Cyrus*, A woman with a flat nose were very meet for you. And why so, saith *Chrysantas*: because, quoth he, your selfe are * hooke-nosed. For, you know very well, that flat noses and hooked, will couch and close best together. Say you then, quoth *Chrysantas*, That when one hath supped well, as I now have. a wife that goeth supperlesse to bed, were meet to lye with him? yes verily quoth *Cyrus*. For they that are full, have round and copped bellies, but their bellies be flat that are empty, and have not had their suppers. But can you tell me for Gods sake, *Cyrus*, what manner of wife is good for a cold King? Herewith *Cyrus* laughed and so did the rest. And as they were altogether set a laughing, In this one point verily quoth *Chrysantas* I envie you especially, in your royall estate: And, what is that saith *Cyrus*, because quoth he being as you are so cold and dry your selfe, yet you can make us all to laugh. And would not you quoth *Cyrus* give a great deale, to have these things told you, and report made unto her of whom you desire to be so highly esteemed, that you are pleasantly conceited? Thus passed they the time scoffing and jesting merrily one with another. Then *Cyrus* brought

* or, Hawke-nosed.

brought forth a sute of womans appaile and ornaments thereto for *Tigranes*, which he willed him to give unto his wife, because she had borne her selfe manly in this expedition, with her husband. To *Artabazus* he gave a cup of gold, and to the *Hyrcanian* Captaine a Courser, with many other faire and rich gifts. As for you, *Gobryas*, I will bestow upon you an husband for your daughter. Then, me you will give I trow quoth *Hystaspas*, that I may have those written sentences of his. Why, quoth *Cyrus*, have you any estate of your owne, answerable to the dowry of the Damoisell? Yea, that I have quoth he, God be thanked, and the same worth much more money. And where I pray you lyeth that wealth of yours? Even there, quoth *Hystaspas*, (pointing to *Cyrus*) where you sit that are my friend. And that is enough said *Gobryas* to content me. And therewith presently he raught forth his hand and said, Give me him *Cyrus*, for I am ready to receive him. Then *Cyrus* taking *Hystaspas* by the right hand, gave him unto *Gobryas*, who received him accordingly. After this, he bestowed upon *Hystaspas* many goodly gifts, to send unto the young Lady his spouse: and withall, taking *Chrysantas* close unto him, he kissed him. Then *Artabazus*, As *Iupiter* me helpe *o Cyrus* quoth he, that cup which you gave unto me, and the gift which you bestowed upon *Chrysantas*, be not both of the same gold. But I will quoth *Cyrus* give you the like. And when? asked he: Thirty yeeres hence quoth *Cyrus*. See then quoth he, you order the matter so, and provide against that time; as from whom I will expect so much, and not dye in the meane while. Thus for that present, ended their feast and merry meeting. When they were risen, *Cyrus* also arose and accompanied them to the very gates.

CHAP. VII

How Cyrus sent away his Associates into their owne countries: distributed the spoyle, and returned into Persia. How he ordered and marshalled his campe: being arrived in Media: where King Cyaxares offered him his daughter in marriage, and gave with her for a portion the Kingdom of Media.

THE next day, those Allies, who came unto him as voluntaries, he sent home every man, except those that desired to dwell with him: For, he enfeoffed them in house and land, to them and their heires for ever. And verily the posterity descended from those who then stayed, enjoy the same possessions to this day. These for the most part, were *Medes* and *Hyrcanians*. When he had dealt away gifts among them, at their departure, and taken such order, as neither Captaine nor souldier had cause to complaine, hee dismissed them. After this, he distributed among his owne souldiers, what money and treasure he got at *Sardes*. To the Colonels verily over ten thousand men, To the Serjeants and Servitours that attended about his owne person, he gave peculiarly great and singular gifts, according to the worthinesse of every one: The rest he divided here and there amongst them all. For, having bestowed upon every such Colonell, a part, he charged them, that according to the proportion which he had delivered unto them, they should distribute likewise unto

* Captaines
over five.

to others. And verily the rest of the monies were bestowed so, as every Capitaine approved well of their owne Vnder Captaines: But the last were divided by the * Sizainieirs, (after they had made prooffe of their private souldiers in their charge) according as they found each one worthy. And thus they all received, that which was meet in equity. Which largesse being done: some there were, who gave out of *Cyrus* these or such like speeches. Certes, he must needs have much treasure himselfe, who hath given to every one of us so liberally. Others againe answered and said, And what great thing is it that he hath? It is not the manner of *Cyrus* to seeke wholly to be enriched, but he taketh more pleasure in giving to others, than in keeping for his owne use. When *Cyrus* perceived what words men gave out, and what opinion they had conceived of him, he assembled his friends with all the men of action and quality, and to this effect spake unto them. I have seene ere now, my good friends, men in the world, who would be thought to possesse more than they doe in deed, supposing thereby to appeare more liberall. But in my mind quoth he, they come short of their reckoning, and are haled away cleane contrary to their intent. For, when a man would be accounted rich, and is not seene withall, to benefit his friends, after the rate of that wealth, me thinks it is enough to set the brand upon him of base illiberality. Againe, there be others, who would not be knowne how rich they are: And they also in my judgement, deserve but badly of their friends. For, by reason that their estate is unknowne, oftentimes friends in their need acquaint them not therewith, and making no mone unto them are deceived. But I take this to be the part of the best plaine-dealing man, to make his power and substance knowne, and then accordingly to endeavour for to shew his goodnesse and honesty. And therefore what riches of mine may be seene: I am willing of my selfe to shew unto you: and looke what can not be seene, I will relate unto you by word of mouth. Having thus said, one part of his treasures, which were many and faire, he gave them leave to see: the rest that were laid up out of sight, he recoumpted unto them. And in the end, these words: My friends, This account yee ought all to make: That these riches here are no more mine than yours. For, I doe not gather them, either to spend them all my selfe, or to weare them out, which were a thing impossible: but partly to have evermore about me wherewith I may at all times reward any of you, as he performeth any brave service: and partly, that whosoever among you thinketh that he stands in need of ought, he may come unto me and receive what he wanteth. And there an end of these his words.

Now when he had well settled as he thought his estate in *Babylon*, so as he might take a journey abroad, he addressed himselfe to make a voyage into *Persia*, and commaunded the rest to be in readinesse. And when he supposed that he was sufficiently provided of all things needfull and requisite for such an expedition, he remooved and tooke his journey. But here I purpose to put downe, how orderly his armie and traine so great as it was, both in taking up their harbour by the way, unpacked and discharged their carriage, and at their setting forth againe, trussed up bag and baggage, as also how quickly they made stay and sat downe in any place, as need required. For, where ever the King encampeth, they all pitch their tents about him, as well in summer as in winter. And *Cyrus* verily at the first ordained, that his owne Pavillion should be set so, as it might have prospect into the East: then, he appointed how farre off, from his Royall

Royall tent, the Guard and Pensioners should quarter and have their lodgings. After them, he assigned for the bakers the right hand, and for the cooks and victuallers the left. He appointed for the horses [of service] the right side, and for the other labouring and draught beasts the left. Semblably all things else were digested so, as that every man knew his owne place, as well by measure as by the plot of ground. Now, when they dislodge and are upon their remooove, every man packeth up such baggage as he is appointed to use. Others there be againe, ready to lay them upon the Sumpter beasts: whereby it comes to passe, that all the porters and carriers come together unto those packs and trusses, that they are appointed to bring, and every one at once layeth his owne stuffe upon his owne beasts. So that the same time that serveth for the pitching and setting up of one tent, is sufficient for all. And at one and the same instant, were all carriages discharged and laid downe likewise. Moreover, every man had his charge what to doe, for purveying of victuals and all necessities in due season: so, that one and the same time serveth for one part and for all, to make provision thereof. And as there was a severall place set by for the purveyours of necessities meet for them, so his armed souldiers in pitching of the campe, had that quarter which was convenient for each kind of armature and munition. They knew also which it was; and in generall held and occupied it so as they never differed about it. Certes, even in a private house and family, *Cyrus* thought it a speciall matter, to be carefull for the order and fit placing of every thing in it. (For, if one hath need of ought, he is not to seeke whither to goe and where to find it) but he supposed it was a much more excellent thing, that in a campe the military tribes and regiments should be placed in good and convenient order. For, by how much, the occasions in warre be more sodaine, so much the greater is their delinquency, who slacke any time and be tardy therein. But in warfare, he saw that exploits of great consequence, were performed by those that were ready at hand in due time. In which regard, very diligent and carefull he was, to have every thing placed fitly and in order. First of all, he tooke up a lodging for himselfe, in the mids of the Campe, because that place was strongest. Then had he next about him (as his manner ever was,) his trustiest men: and round about them the men of armes and chariotiers. For, he supposed it needfull for them, to quarter in a place of security: because, if any sodaine Al-arme be given in the Campe, they have not use of their armes out of hand: but their service requireth a long time ere they can be armed, in case they meane to goe forth with them into the field for to doe any good. Moreover on either hand, as well the left as the right, both of himselfe and of his said horsemen, the Iavelotiers with their light bucklers were planted: but behind and before, the Archers. As for the souldiers heavily armed and such as bare masse targuets, they compassed all the rest, in manner of a wall: to the end that when need was, that the horsemen should make themselves ready, these souldiers so well appointed standing afore them might abide the longest brunt, and give them respite and time enough to arme in safety. And like as those heavily armed souldiers lodged and slept keeping their order and array stil, even so did the Iavelotiers lightly armed and the Archers. That if any Al-arme were in the night, like as those are prest to wound the assailants close at hand, so these Archers and Darters might be as ready to shoot their arrowes, and launce their Iavelins from them in the defence of those armed souldiers, if any enemies approached and affronted them.

them. Furthermore all the Captaines had certaine * Ensignes upon their Pavilions: By which meanes, like as in Cities, the wiser sort can point unto the dwelling houses of most Citizens, but especially of such as are of employment: even so the ministers and servitours of *Cyrus* knew in what places to find their Captains and what Ensignes or colours belonged to every one. And thereby, if *Cyrus* had occasion to use any of them, they needed not to seeke up and downe, but ran readily the next way to every one. And because each nation was apart and not intermingled one with another, it was much sooner scene, both when any kept his owne ranke in order as also whether they did not that which was commaunded. Being thus marshalled, he thought that if any enimie either by night or day assailed him, they should come upon his campe no otherwise, than if they fell into a place of ambushment. And, for a * Tactick, he thought it requisite, not onely to know how, readily to stretch out in length the front of his Phalang, or display and spread it out in depth, or reduce it from a pointed wing, into a masse squadron, or to countermarch as readily the enemy being discovered and to wind about with it, in good sort, on the right hand, or on the left, or in the reare: but he supposed also, it appertained to that skill, for to be able to divide it if need required, and each part thereof to bestow for most advantage, yea and to lead it on speedily, where occasion is of prevention. All these points, and such like feats he thought did belong to that Captaine * which is expert in the ordinance of a battaile: And even so right carefull and studious was he in them all. And verily in his journeyes he marched with his host, not alwaies alike and in the same order, but evermore accommodated to divers occurrences and sodaine accidents: Howbeit in the pitching of his campe, he used for the most part this dispose, which I have rehearsed.

Now when they had journeyed so farre as they were come into the *Medes* cuntry, *Cyrus* turned in to *Cyaxares* for to lodge with him. And after they had embraced one another, *Cyrus* said first to *Cyaxares*, that there was provided for him in *Babylon*, a choice dwelling house with stately edifices: that if he came thither he might keepe his Court there, as in his owne. Then, bestowed he upon him very many and those right goodly presents. *Cyaxares* when he had received them at his hands, sent his daughter unto him: who brought with her for him a golden Coronet, a paire of bracelets and a collar of gold, with a most beautifull *Median* robe. Here, quoth *Cyaxares*, I give unto you *Cyrus*, this young Lady mine owne daughter to be your wedded wife. For so, your father espoused my fathers daughter, whose sonne you are. And this is even very she, whom you being a child, many a time in our house, were wont to sport with and dandle as a nurceling. And when any one asked her, whose wife she would be? she was wont to make answer, that *Cyrus* should be her husband. And with her, I give over and above, for a dowry the Kingdome of *Media*, and enfeoffe her wholly in it, since I have no issue male of mine owne legitimate. Thus said *Cyaxares*. Unto whom *Cyrus* made this answer. The parentage, good Vnkle *Cyaxares*, I commend, The young maiden I praise, and of the dowry I like well enough: but before I conclude of a marriage, I will have the consent of my father and mother. And albeit *Cyrus* thus said, yet bestowed he upon the Damosell, all those gifts, wherein he thought hee might gratifie *Cyaxares*. Which done hee tooke his leave and went forward on his journey for *Persia*.

CHAP. VIII.

How Cyrus arrived in Persia, where Cambyfes treateth with him and his Lords and chiefe Commanders about the affaires of State. How hee tooke to wife the daughter of Cyaxares: and being returned to Babylon, sent Rulers and Deputies into all his Provinces.

WHEN he was come so farre as into the Frontiers of *Persia*, the rest of his forces he left there: and went himselfe accompanied with his friends to the * City: bringing with him as well beasts sufficient both to sacrifice, and also to feast the whole nation of the *Persians*: as gifts meet to present unto his father and mother and other his friends there: yea and such as might besee me the Head Magistrates, Auncients, and noble Gentlemen called *Homotimi*, in generall. Moreover he gave a largesse among all the *Persians* both men and women, even such congiaries as at this day the King useth to deale among them, whensoever he cometh into *Persia*. After this, *Cambyfes* assembled a Councell of the Elders of *Persia*, together with such Rulers as had the menaging of the weightiest affaires in Common-wealth. Who being come togirher, he called *Cyrus* also unto them, and then made a speech to this effect. My Lords of *Persia* and you likewise my sonne *Cyrus*: I heartily affect you all, as good reason I have, both the one and the other. For, as I am your King, so you *Cyrus* are my sonne. Meet it is therefore, and in all congruence it becometh, that I open here before you, whatsoever I may seeme to know, concerning your good and welfare. As for you the *Persians*, in times past yee honoured my sonne, when yee did put an armie into his hands, and chose him Generall thereof. And *Cyrus* being once the Commaunder of that power, by the assistance of God hath made you *Persians* renowned with all men and honoured throughout all *Asia*. And verily, as the valiantest Knights of those that served under him, he hath enriched, so to the very multitude of Common souldiers, he hath truly paid their wages and found them food. Moreover, by erecting a Cavallery among the *Persians*, he hath effected, that they be as good horsemen upon the plaines as others. If yee therefore hereafter persist in this mind still, yee shall procure one unto another manifold commodities. But if either you for your part *Cyrus*, being puffed up for the late good successe of fortune, shall goe about to be an absolute Lord over the *Persians*, thereby to make a private gaine of them, as over other nations: or yee that are natives and subjects, envious of his puissance, endeavour and practise to depose him, and overthrow his royall estate, know this for certaine, that yee shall hinder one another in the atchieving of many great and noble exploits. To the end therefore, that these inconveniences befall not unto you, that yee may enjoy all good blessings, I have thought it meet after we have sacrificed together and called the Gods to record, to make this covenant, that you *Cyrus* for your part in the behalfe of the *Persians*, if any one either enterprize the invasion of the *Persian* land, or attempt to breake and abrogate the *Persian* lawes, shall be aiding and assisting to them with all your might: and yee likewise, that are *Persians*, if either any Alien goe about to dispossesse *Cyrus* of his Kingdome, or if subjects rebell and revolt from

from him, shall be ready to assist both your selves and *Cyrus*, according to his Commandement. And verily so long as God shall lend me life, mine is the Kingdome of *Persia*: but after my decease, *Cyrus* shall be King thereof, if he survive. Who, when he * once come into *Persia*, shall do well and devoutly to offer sacrifices for you, like as now my selfe doth sacrifice. But whiles he makes his abode in another country, I suppose it will be expedient for you, that one of our line and blood, whom yee thinke the very best, performe that which appertaineth to religion and the worship of God. When *Cambyfes* had uttered these words, both *Cyrus* and the Rulers also of *Persia* agreed thereto, and by enacting a decree ratified the same. And as they then capitulated and passed these Covenants, calling the Gods to witnesse, so at this time, the *Persians* and their King doe constantly observe the same.

After these affaires thus accomplished, *Cyrus* departed, and when he was returned backe into *Media*, by the consent both of his father and mother, he tooke to wife the daughter of *Cyaxares* aforesaid: of whom the speech goes even at this day, that she was exceeding beautifull. Howbeit, some Historiographers there be, who write that he wedded his mothers sister. But she had beene doubtlesse by this time an old stale woman and * no fresh Damoisell. No sooner was the marriage solemnized, but presently he tooke her with him and departed.

After he was come to *Babylon*, he thought good now to send Lieutenants Generall and Presidents into those nations which he had subdued. As for the Captaines of Garrison-Castles, and those Colonels likewise over thousands, who had the keeping of the country, he would not have them to obey any but himselfe. For, this forecast he had (considering how it would prejudice his owne State, in case any of those Rulers and Lieutenants, presuming upon their wealth and the multitude of men under them should beare themselves insolently, and shake off the yoke of their allegiance) namely to have in readinesse within the Country, such as would make head against them. Intending therefore to bring this about, first he thought it good policy, to call together the chiefe Gentlemen of sort, and to declare this businesse unto them, that they might take knowledge upon what motives they went thither who were to be sent. For, by this meanes he thought they would take it the better. But if any such were appointed Governours and Deputies first, and then afterwards should understand so much, he supposed they would beare it hard, as who might thinke all this was done for their infidelity and his distrust in them. Having therefore assembled those [principall Gentlemen] together, hee spake much after this manner unto them! My good friends, we have in those Cities which we won, both garrison souldiers and also Captaines over them, such as then wee left behind us: unto whom at my departure I gave no other charge busily to meddle in, but only to defend their Forts. And those surely will I not put out of their places of Government: considering they have duly observed their commission. But other Deputies and Governours I meane to send, for to be Presidents over the people and inhabitants of the countries, who gathering tribute and receiving the revenues of the State, are to pay the garrison souldiers their wages, and to performe all services necessarie: Also, to as many of you as here live, and whom I employ about my affaires in foraine parts: I thinke it meet, whiles I send them away unto these nations about some businesse which they are to manage, for to assigne house and lands there, to the end that tribute may be brought hither unto them, and

and when they come thither, they may be lodged and entertained in their owne. When he had thus said, he gave houses and subjects to commaund, in all the cities which he had conquered. And even at this day, the posterity descended from them, who at that time received these Donations, remaine still in possession of those lands, situate and lying, some in one countrey, and some in another: whereas, they themselves abide at the Court with the King. But necessary it is moreover, quoth he, that yee consider of those Deputies and Governours who are to goe into these Provinces; that they be such, as will be mindfull, to send hither also what good thing and speciall commodity there is in each land: to the end that we also residing here, may be partakers of all the profits, that any country yeeldeth wheresoever. For, if any fearefull and dangerous object should present it selfe unto them, we must for our parts defend them. Thus having said, he concluded his speech. And then such friends of his, as he knew desirous to goe upon those termes aforesaid, he made choise of, and sent them as Lords-Deputies who were in his judgement, most meet and worthy, to wit, into *Arabia*, *Megabystus*; into *Cappadocia* *Artabatus*; *Ariacamas* into *Phrygia* the great; and *Chrysantas* into *Lycia* and *Ionia*. Into *Caria*, *Cadusius* according to the *Carians* request. Into *Phrygia* lying upon *Hellepont* and into *Æolis*, *Pharnuchus*. But into *Cilicia*, *Cyprus*, and to the *Paphlagonians* he sent no Governours, because they seemed of their owne accord and unsent for, to joyne with him in the journey of *Babylon*. Howbeit, these nations also he commaunded to bring in their tribute. And as *Cyrus* ordained it in those daies, so at this time also: the garrisons in every Castle, are at the Kings dispose. The Colonels also over every 1000. of garrison souldiers, are by the King appointed, and their names enrolled and remaining with the King.

Farthermore he gave all those LL. Governours in charge whom he sent out, to endeavour with all their whole power for to imitate his example in all things that they saw him to doe. First and principally, to ordaine a troupe of horsemen and Chariotiers, out of those *Persians* and Allies who followed them in their traine. And as many as were endowed with Lands and * Palaces, to force them to give attendance ordinarily at the [* Court] to the end that being studiously given to temperance, they might shew themselves ready to be employed by the Lord Governour as occasion required. Also their children to be trained up at the Court, like as the manner was with him. Item, that each Viceroy or Governour aforesaid, should bring those his Courtiers attending upon him, forth a hunting, and to exercise both himselfe and those about him in such disports and pastimes as tend unto warfare. And whosoever saith he in proportion of his puissance and regiment, shall be able to shew unto me most charriots meet for service, the greatest number likewise of horsemen right expert and skilfull, him will I honour and reward as a singular Associate in warre, him will I consider, as a speciall preserver with me both of the *Persian* Empire and mine. Let there be also quoth he among you certaine degrees of seats, and see that the best warriors and most valiant Knights, sit in higher place, as it is the order with me. As for your * table I would have it answerable to mine, first to feed

* Or, faire
houses
* Or, Dine

* Or, Dine

before

fore yee have laboured, nor give your horses hay, unless they be first exercised. For, it is not possible that I being one man alone, with all the humane wisdom and prowess that is, should preserve the weale of you all: but necessarie it is, that I being a valiant person my selfe, should assist you with mine owne also and those redoubted Knights. Yee likewise ought to be hardy your selves and with those brave and valourous men about you to aide me. Moreover I would have you consider thus much, that none of these points which now I recommend unto you, I doe impose upon slaves, but whatsoever I say that yee ought to doe, the same I endeavour to practise first my selfe. To conclude, like as I bid you imitate me, so teach yee those subordinate and inferiour Magistrates within your jurisdiction to follow you. And as at that time *Cyrus* first ordained, even so at this day, are all the garrisons under the Kings dominion kept, all the Courts of the Grand Rulers in like manner served and attended: all houses and families as well great as small in the same sort ordered. Of all them that be present in ordinary, they who have carried themselves best, are graced with higher seats above the rest: all their journeyes are likewise appointed and disposed. And generally many matters are compendiously dispatched by few Governours. When he had given this charge to these Lieutenants and Deputies, how every one was to frame and digest his affaires: and withall assigned unto each of them a certaine power of souldiers, he dismissed them, with a warning given to them all, to prepare themselves and be in readinesse: For that the yeere next ensuing, he intended an expedition, and meant to review and muster all his men, horses and chariots. Which laudable custome being first begun by *Cyrus*, wee understand, (by report) continueth still. For, hereupon some great man or other yeerely visiteth the Provinces with an army: Who, if any one of the foresaid Governours stands in need, is ready to helpe: if any beare himselfe insolently, him he reduceth into order, and teacheth to be wiser. Is there any one that neglecteth the bringing in of Tribute? is slacke in protecting the inhabitants? or looketh not to the ground that it be tilled and husbanded; or leaveth ought else undone that is commaunded, he it is that brings all into good frame againe: but if he cannot effect this by himselfe, he giveth notice thereof to the King. Then he no sooner heareth the matter, but consulteth deliberately about the party thus delinquent. And oftentimes they, of whom it is commonly said, *The Kings sonne commeth downe: The Kings brother, The Kings Eye, &c.* be the Visitours and Overseers: yea sometimes when they are not scene at all themselves. For every one of these is called backe againe out of the way, whensoever the King commaundeth.

Moreover we are given to understand of another invention of *Cyrus* (which concerneth the greatnesse of his Empire) whereby he quickly had intelligence brought unto him, how the State of things went. For knowing by experience, how farre an horse would carry a man in a day without tiring, hee appointed stable-rooms distant so much one from another, and therein post-horses and persons of purpose to looke unto them. He appointed also in every of these places, a man, fit both to receive packets of letters, and to deliver them as they were brought: Who also should take the weary horses, and make supply with fresh, to send forward. And it is said, that otherwhiles this manner of riding post, gave not over all night: but after the day-messenger; immediately succeeded another for the night. Which being thus ordered, some say, that his posts dispatched

dispatched their journeyes faster than Cranes flye. Which saying if it be not true, yet thus much at leastwise is evident, that of all journeyes by land, it is of greatest speed. And this good came thereof, that so soone as one perceived any occurrent, the same was looked unto with all expedition.

CHAP. IX.

The expeditions that Cyrus made during his reigne, and how hee returned into Persia, and there dyed.

AFTER a yeere come and gone, *Cyrus* assembled all his forces at the *Readez-vous* in Babylon. And the report goeth, that he was able to bring into the field 120000 men of Armes; of sithed Chariots 2000. of footmen, to the number of 600000. Which power being come together and in readinesse, he entred into that expedition, wherein he is said to have conquered all those nations that inhabit, as farre as from the entrance of Syria unto the red Sea.

After this, he made they say another voyage, wherein he subdued Egypt. From which time the Empire of *Cyrus* extended, East to the red Sea: North, to the Euxine Sea. Westward it confined with Cyprus and Egypt: South-ward, with Ethiopia. The bounds and marches of which Countreys, some be hardly inhabited for heat, others for cold: some for water, others for drought. * Wee.

Cyrus himselfe living in the very mids of these, passed the winter season for seven moneths in Babylon (for it is a warme climate) the three spring moneths at * Sufa: the extreme heat of summer for the space of two moneths in * Ecabatana. In so doing, he led his life all the yeere long in the temperate heat and cold of the Spring. And so affectionately beloved was *Cyrus* of all men, that people of every Nation, thought it went not well with them, if they sent not unto him a present of what rarities either grew, or were fed, or made by art in their country. Semblably, there was not a Citie or private person any where, but he tooke himselfe made for ever, in case he could doe a pleasure unto *Cyrus*. For, as *Cyrus* received of every one such things, whereof the givers had plenty, so he bestowed liberally upon them againe, what he knew was season and scarce with them. * In Pers. * In Media.

When he had lived thus untill he was farre stept in yeeres, being very aged he made a journey into Persia, which was the seventh voyage thither after hee came unto his Empire. By which time his father and mother (as by course of nature) had bene long dead. Where, after he had sacrificed according to the lawes, and solemnly led the daunce among the Persians, after the manner of the countrey, and as his custome was, dealt gifts among them all, as hee lay asleepe one time within the Palace, he dreamed, and saw such a vision as this: Him thought that one came unto him resembling a personage more venerable and fuller of majestie than any mortall wight, and said, Prepare thy selfe, o *Cyrus*, to a journey, for shortly thou shalt depart unto the Gods. With this dreame and vision he awoke and seemed in manner to take full knowledge, that the end of his life was neere at hand. Whereupon he tooke immediatly beasts for sacrifice, and slew them to the honour of Iupiter the Patron and tutelary God of his native countrey, to the Sunne likewise, and to other Gods resiant upon the

the tops of the mountaines (for so the Persians use to sacrifice) and then to this effect conceived his Oraisons.

O Iupiter Protectour of this my native soyle, ô Sunne, and all yee other Gods, accept of these Sacrifices, as the absolute perfection and finall of many noble and excellent Actions: as the tokens beside, of thanks-giving unto you, for that yee have signified unto mee, as well by the entrails of sacrificed beasts, as celestiall signes: as well by augury of birds as presaging Offes, what I was to doe in all my affaires, and what not? Many-fold thanks of dutie I render unto you, for that I have alwaies agnized your especiall care over mee, and never in all my fortunate and triumphant state, exalted my selfe above the condition of a mortall man. And now I humbly beseech you vouchsafe unto my children, wife, friends, and native country, long felicitie. And in mine owne behalfe I crave this grace, that yee would grant unto mee such an end, as may be answerable to the life yee gave me. When he had thus done and returned home to his Palace, he had a minde gently to take his pleasant repose, and thereupon quietly laid him downe upon his bed. Now when bathing time was, his Groomes and Chamberlaines for that office appointed, came in and put him in minde to wash: but he answered them, that hee sweetly tooke his rest. Others likewise according to their place, when due time was, set his supper before him. But *Cyrus* his * stomacke stood to no meat, as seeming rather thirsty & desirous of drinke: Whereupon he dranke with delight. Thus it fared with him the morrow, and likewise the third day. By which time, hee called for his sonnes: who fortun'd then to be in Persia as having accompanied their father thither. He sent also for his friends and the chiefe Lords and Rulers of Persia. When they were all come together, he began in this wise to speake unto them.

My children, and yee my friends all, that be here in presence: The end of my life, as I evidently perceive by many signes, draweth on apace, and is now come. Your parts it is therefore, so soone as I am departed this world, both to say and doe by mee in all respects, as a blessed and happy man. For, as during my childhood I was thought to have envied the best things meet and commendable for that age: so, in my youth I reaped the fruit of such actions as beset young yeeres. Likewise, being growne to the maturitie of mans estate, I had the benefit of those deeds, which were answerable to mens ripenesse and perfection. Yea and as I waxed still elder and elder, me thought I perceived my strength with progresse of time to encrease ever more and more. In so much as I never found mine old age feebler, than the prime of my youth. Nor remember I, that I ever enterprized or desired ought in my heart, but I achieved the same. My friends verily have I seene by my meanes made fortunate: but mine enemies brought into servitude. Mine owne countrey, which heretofore was of no accompt nor commaund in Asia, I leave now ennobled and in soveraine honour above others. And of all that ever I wonne and got, I know not what one parcell, I have not held and kept still. And albeit for the time past, all matters have succeeded to my hearts desire, yet for that I was accompanied with a certaine feare, lest I might for the future, see, heare, or feele some adverse calamitie, the same would not permit me to be haurie and proud at all, nor yet over-joyous for my present fortunes: And now, if I my selfe forgoe this transitory life, yet yee my sonnes whom God hath given mee, I leave surviving behind mee. My country also and friends in blessed case: How can it then bee otherwise,

otherwise, but that in regard of this my state, I should of right be compted happy and renowned for ever among men? As for the succession in my Empire, I ought to declare my will and pleasure in that behalfe also: lest if it be doubtfull, unto whom I make over the same, it may breed difference and trouble among you when I am gone. Children mine, liefe and deare, I love you both alike: but yet I will and ordaine, that the elder of you twaine, and who by good reason in regard of his yeeres, is more experienced in the world, shall both for policie and counsell manage the affaires of State: and also have the commaund and conduct * in all occasions needfull and requisite. I have my selfe bene so brought up, according to the discipline of your countrey and mine, as that I have learned to give place unto mine elders, not brethren onely, but other natives also, in the way as I meet them, in sitting also and making any speeches. And even so have I trained you up my sonnes, from the beginning, to honour above others aged persons, and likewise to be duly honoured your selves, of your youngers. And therefore take this advertisement, which I deliver unto you, as from one who pronounceth nothing else but things received of old, accustomable, and agreeable to the lawes. As for you *Cambyfes*, enter upon the maine Empire, which preeminence the Gods above, and my selfe, as much as lyeth in me, doe here devolve unto you. But unto you *Tanoxeres*, I bequeath the principallitie of the Medes and Armenians together, with a third * Satrapie over the Cadusians. In bestowing these Seignories upon you, I suppose that I leave a greater dominion indeed, and the name of an absolute Royaltie unto your elder brother, but certainly to you I bequeath a felicitie and happie estate, more void of trouble, and freed from all vexation. For, I assure you, I see not what worldly pleasure you can want. Certes, you shall enjoy all things on earth, that may bring delight and content unto man. But the desire and affection to difficult enterprizes hardly to be achieved, the busie cares in many affaires, a restlessse course of life, whiles the minde is sollicit and pricked with the emulation of mine acts and worthy exploits: to lye in wait and espiall for some, to bee forelayed and live in feare of the practices of others: These be the troubles and dangers that of necessitie accompany a Sovereigne Monarch more than you. And these things, wote you well, interrupt ones joy with manifold troubles. And you my sonne *Cambyfes*, I would have you to know, that it is not this golden Scepter that is able to preserve your Kingdome and Royall estate. But many friends and those trusty, are unto Kings the truest appay and surest Scepter to rest upon. And never thinke that men are naturally borne faithfull friends unto you (for if that were so, the same men would be true and loyall unto all: like as other things in one nature are seene to bee the same unto all indifferently.) But every Prince must himselfe make men trusty and fast unto him: and made they are such, not by force, but rather by beneficence and bountie. If you therefore would gaine others unto you, for to bee assistant in the preservation of your royaltie, begin not at any other before him, who is sprung from the same stocke that you are, to wit, your owne brother. And verily you see, that naturall Citizens are more neerely linked unto us than strangers: such as eat, drinke, and daily converse with us, more than those that live apart and be unacquainted with us. They then, that are come of one seed and the same blood, nourished by the same mother, brought up in the same house, loved of the same parents, calling one father

and one mother, how can these otherwise be but of all others most inward and familiar? Suffer not then, those good blessings to be in vaine bestowed upon you, whereby the very Gods lead brethren to the entertainment of mutuall amitie: but over and above this foundation already laid, build forthwith other workes of love: and thus your reciprocall friendship shall continue for ever invincible. And to say a truth, he regardeth his owne selfe, who taketh care of his brother. For, unto what other person is a brother (if he be a mightie man) such an ornament as to his brother? And who beside is able to honour a puissant Potentate so much as a brother? And whom will a man, having a great person to his brother feare to wrong, so much as hee will his owne brother? See therefore that no man obey him sooner, nor be readier to come and assist him than your selfe. For neither his prosperitie, nor adversitie concernes any man more properly than you. Consider moreover in gratifying whom, you should hope to gaine more or winne greater thanke, than if you doe your brother a pleasure? In succouring, shall you get a firmer Ally than him? whom is it more unseemely or dishonest not to love, than a brother? and whom in all the world is it more decent and befitting, to honour above the rest than a brother? It is a brother onely, and none but he, *o Cambyses*, who if hee have the principall place of love with a brother, incurreth not the envie of others thereby? For the tender love therefore of our tutelare Gods, my children: As yee have any desire to gratifie mee your father, honour yee one another. For, yee doe not I trow beleve and know for certaine, that when I end this humane life, I shall become nothing at all and have no more being. Neither did yee so much as erewhile see my soule visibly, but by the operations which it had, yee conceived of it as of a reall essence. Or know yee not yet, what terrors doe their soules who have suffred violence and wrongs strike into murderers hearts, and what * revengefull tormentors, they send among the wicked? Thinke yee, that the honours done to those that are departed, would have endured so long, if their spirits had no power and strength remaining in them? For mine owne part, my sonnes, I could never be perswaded to beleve, that the soule all while it is contained within this mortall body should live, and afterwards die, when it is departed from it. For, this I see, that the soule quickeneth these mortall bodies, and giveth life to them, so long as it remaineth therein. Neither could I ever be brought to thinke, that after the soule is separate from this blockish and senselesse body, it shall be it selfe void of sense and understanding: But when the pure and sincere * minde is once departed, then by all likelihood and reason, it is most wise. After the dissolution of a man, every thing is seene to returne againe unto its owne kinde, save onely the soule, which neither present nor absent can be seene.

Consider moreover, quoth he, that nothing in the world resemblenth mans death neerer than sleepe. But the soule of a man whiles he sleepeth, sheweth most of all her divinitie, yea and foreseeeth future things, being as it seemeth, at such a time at greatest libertie. Is it so then, as I perswade my selfe it is? doth the soule quit and forsake the body? In all reverence and honour therefore unto my soule, performe that which I request you to doe. But were it nothing so, but that the soule as it abideth in the body, so it perisheth with the same, yet feare yee the Gods who are immortall; who see all things and bee omnipotent, who maintaine and keepe this orderly course of the whole world, so certaine,

* *remorse and
sting of con-
science.*

* *or soule.*

certaine, perpetuall, infallible and for the grandeur and beauty thereof so inexplicable. Feare the Gods I say, that yee may neither commit nor devise any impietie or injustice. Next unto the Gods, reverence all Mankind, which in a continuall succession is perpetuall. For the Gods doe not cover you with darkenesse, but all your actions must of necessitie be exposed to the eyes of the world: which, if they be pure and void of iniquitie shall make you powerfull with all men: but if yee devise and practise to wrong one another, yee shall be disreputed with all men. For, no man, were he never so well affected, can trust you any longer, when he sees him to receive injury [at your hands] who is linked most neere in the bond of friendship. If then, this remonstrance of mine be sufficient to instruct you, in your deportment one to another, it is well: if not, yet at least wise learne of them who lived before us: for, this is the best way simply of teaching and instruction. Many parents there have bene who constantly persisted in love to their children, and many brethren likewise to their brethren: yea and some of both sorts have plotted the cleane contrary one against another. Whether of them therefore yee know to have reaped more good by that which they have done, if yee make choise of their deeds and follow their steps, yee shall doe very well. But hereof peradventure I have said enough. And now my sonnes, as touching my body, when I have once finished the course of this my life, see yee enshrine it, neither in gold nor in silver, nor in any thing else, but presently with all speed enterre the same. For, what is more happie, than to be committed unto the earth, which as a mother beareth, and as a nourse feedeth all things faire and beautifull, all things good and profitable. I have bene otherwise, at all times a respective lover of mankind, and even now me thinks, I have a longing desire to bee partaker of that, which is so beneficiall unto mankind. And now verily, my soule seemeth to faile mee in those parts, wherein by good reason it beginneth to faile all other men. Therefore if any of you be desirous, either to take me by the right hand, or to see mine eyes any more, whiles I am yet alive, let him draw neere unto mee. But when I am dead once and covered: I charge you my sonnes, nay, I beseech you in any case, that no man, no not yee your selves preasse to see my corps. Call the Persians all in generall, yea and mine Allies unto my Monument, to congratulate, and rejoyce in my behalfe, for that now I shall be in safetie, and past all evill and paine, whether I remaine with God in heaven, or become nothing at all. And as many as shall come to performe mine obsequies, use them with that bountie and liberalitie, as is fit to be exhibited in the solemne funerals of a blessed and happy man; and so dismiss them. To conclude, Remember this last lesson from me. If yee bee beneficiall unto your friends, yee shall be more able to chastice your foes. Adieu my deare and welbeloved children, and recommend as much from mee unto your mother. Likewise my friends all, both present and absent, Farewell. When he had thus said and raught unto them all his right hand, hee closed his owne eyes and so changed his life.

CHAP. X.

*How after the death of Cyrus all his ordinances were perverted. The
* Anshours discourse concerning the government of the
Persian Kings after Cyrus.*

THAT the Empire of *Cyrus* was of all the Kingdomes in Asia, the goodliest and most spacious, appeareth by the very testimony of it selfe. For, bounded it was Eastward with the Red-sea, and North-ward with the Euxine. In the West *Cyprus* and *Egypt* confined it: and *Ethiopia* in the South. Being of so great and large an extent, yet governed it was by the onely counsell and wisdom of *Cyrus*. And as he honoured and lovingly respected his subjects, as if they had beene his children: so they againe revered him as their father. No sooner yielded he to nature, but straightwaies his very children fell out and were at variance soone after, great Cities and whole Provinces revolted: all things went backward and grew worse and worse.

To verifie these my words: I will begin first with religion. For, thus much I know, that before-time, the King himselfe and those that were under him, if they had either sworne unto those, that otherwise had committed never so great outrages and hainous facts, would precisely keep their oath: or if they had but given their right hand for assurance of any covenant, would constantly make the same good. And verily, had they not beene thus resolute in this point, and gotten such a name therefore, there would not one have trusted them: like as at this day no man hath any affiance in them considering their impiety is so notorious: nor would the leaders also of those souldiers, that went with * *Cyrus* in that expedition of his, have beleevd them: whereas presuming so much as they did, upon that auncient conceit of their fidelity, they yielded themselves unto the enemy: and being brought before the King, were made shorter by the heads. Yea and many of the Barbarians themselves, who undertooke this voiage with them deceived by faire promises and plighting their troths, some one way, some another were overthrowne and perished thereby. And yet in these dayes, they are I assure you in this respect much worse than they were. For, in times past if a man had either put himselfe into daunger for the King, won a City, subdued a Nation, or otherwise exploited any brave service for the honour of the King: these were the men who had honours heaped upon them. But now adayes, if any like unto *Leomythes* (who leaving his wife and children, his friends children also as hostages with the *Egyptian* King, transgressed and brake the greatest sacraments of security that were) doe that which seemeth advantageous onely for the King: such as they are most highly advanced, and goe away with the greatest dignity. Which the people of *Asia* seeing, are themselves also fallen all, to impiety and injustice. For, as the Princes and Rulers be affected, such for the most part prove the subjects under them. And by this meanes, more godlesse they are and perfidious now, than heretofore.

Now as touching the practise of getting money, they are more injurious likewise than before-time. For, they apprehend not onely such men as have committed many trespasses, but those also who never yet have done any wrong: or made offence, but contrary to all right and equity extort and wring money from

from them perforce. Whereby it is come to passe, that innocent persons thought to have much wealth, are no lesse affraid than malefactors. And therefore, such as these are neither willing to deale and commerce with greater persons, nor yet dare joyne with others to serve in any of the Kings wars. And hereupon, who-soever warreth against them, may at their pleasure raunge up and downe and overrun their country without impeachment, or any to make head against them: partly, by reason of their impiety to Godward, and in part, for their iniquity and injustice to men. And so, by this meanes, their minds be infected and perverted every way, farre worse in these dayes than in times past. And thus by consequence, That they have not that regard of their owne bodies as heretofore, I will now declare.

For, whereas in old time, forbidden they were by law, either to spit or to blow and snit their noses (and plaine it is that they intended not by this law to spare the excrementitious humours of the bodie and retaine them, but because they would have their bodies to be firme and sound by labour and sweating.) Now a dayes, however the restraint of spitting and snitting be in force still, yet no man hath any care of exercise and labour. Moreover, provided it was by order of law among them in those dayes, that they should eate but one meale a day: whereby they might have the benefit of the whole day besides as well to doe their businesse as to labour and travaile. And now, it holds still to eate in deed but once a day: but when they begin to fall to their meat as timely as they that goe soonest to dinner, they sit by it eating and drinking so long, as they are wont who latest goe to bed. In like manner, a law there was among them, that no great * pots or flagons should be brought into their feasts and banquets; the reason was, that by restraint of pawning downe over-much drinke, their bodies and minds both, should be lesse weakened. And verily in these dayes the manner continueth still of bringing in none of those [pots.] Howbeit they handle the matter so with their liberall drinking, that in lieu of such bringing in, they are carried forth themselves: namely, when they be so drunke, that they are not able any longer to stand on their feet, and to goe forth upright. Again, this was one custome of the countrey, whiles they were in any journey, neither to eate nor drinke the while, ne yet to be seene openly by the way, to doe any of those things which necessarily ensue upon meat and drinke. And surely, at this day they observe indeed that order precisely, to forbear such matters: but they make so small journeyes, that no mervaile it is, if they forbear also such needfull businesse.

In old time they used to goe on hunting so often, as that their very hunting alone was a sufficient exercise both for horse and man. But after that, King *Artaxerxes* and his * minions, began to set their minds overmuch upon drinking wine, they neither went themselves to hunt any more as they had done, nor yet trained others forth to hunting. Nay, they openly envied, yea and hated them as better men than they, who could abide to take paines, and with their horsemen went forth a hunting.

The custome, that their children should be brought up about the Court, remaineth still (I must needs confesse) at this day: but to learne the feat of riding and to practise the same, that is quite laid away and extinct: because they converse not, where they may come to reputation. And whereas children by hearing causes afore-hand pleaded and decided, were thought to learne justice, that fashion

the younger
King Artax-
erxes his sonne.

the younger
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fashion is cleane altered and perverted. For they see evidently those to goe cleare away with any matter, who give most. Furthermore, children in times past learned the natures and vertues of those simples which spring and grow out of the earth, thereby to make use of medicines holsome, as also to avoid what was hurtfull. And now, they seeme verily to teach the same still: but it is how they may doe most mischief there by. Thus it commeth to passe, that in no place in the world, there be more killed or miscarry by poysons than there.

Againe, much more addicted they are now to dainties than in *Cyrus* his daies. For then, however they tooke to the fine robes and trim apparell of the *Medes*, yet they used ever the *Persian* discipline and continence: now, they neglect the paines taking and enduring of travaile which came from the *Persians*, and suffer it quite to die: but they embrace and retaine still the effeminate wantonnesse of the *Medes*. And here I am disposed to lay open their delicate life. For, in the first place, it is not enough to have their beds made soft under them: but their very beds feet (I would not else) must stand upon tapestry: to the end, forsooth, that the bare floore might not make resistance, but the carpets somewhat give backe againe. Of the fine pastry works and baked meats served up to the table, they have abridged none of the old inventions: but now, they devise still every day more than other. And even so doe they in other boyled and roasted viands. For, in both sorts they entertaine those Cooks, that evermore invent new. Furthermore, in winter-time, they thinke it not enough, to cover their heads, bodies, and feet onely: but they have for their hands also and their very fingers ends furred mittens and shag-glooves. In summer, the shade neither of trees, nor of rocks and hills will serve their turnes: But within them they devise other bowres and artificiall shades besides, to coole them. And verily, who can get the greatest number of * drinking cups, they take themselves to bee no small men, but passing well furnished and adorned. Now in case they come indirectly by them, and by wrongfull meanes, they never bask at the matter, nor thinke it any shame. For, injustice and filthy lucre is rise among them, and growne unto an excessive head. Moreover in former times, it was the manner of the country, that no man should be seene openly to goe a journey on foot, for no other cause, but that they might proove most skilfull and expert in horsemanship. But now, what with saddles and saddle clothes, they hang more furniture on their horsebacks, than upon their very beds: Neither passe they so much for skilfull riding, as they do for soft sitting.

And now to come unto their martiall feats, stands it not to very good reason, that they should come farre short of that which was in old time? whose manner it was in those dayes, that if they held any land in fee of the King they should finde horsemen out of it, and those served abroad in the wars. And as for such as lay in garrison for defence of the countrey the while, if there were any necessity of warre-service, they had wages allowed them, well and truly paid. But now a dayes, Sergeant-porters and doore-keepers, Pantlers, Bakers, Cooks, Butlers, Cup-bearers and groomes of the Baines, Sewers to set meats upon the board and to take away, Groomes of the Chamber, for to bring men asleepe, and to waken them againe: neat fellowes to anoint, to paint, to rub, to trim and tricke up the carkasse, to set every thing about the body, point device by art and number: all these be they, that the great Magnificoes have made their men of armes to serve at all assayes, and take horsemens pay. And truly, these make

make a goodly shew for number and multitude: but in the warres I assure you there is no use of them at all. And that appeareth well enough by the events that ensue thereof. For, yee shall have enemies sooner than friends conversant in their land. And verily, *Cyrus* when he tooke his horsemen from among the light skirmishers afarre off, and furnished them with compleat armour and their horses likewise, giving every one of them a lance in his hand, brought in the close fight at armes end. But now, neither doe they skirmish lightly and aloofe with the enemy any more, nor yet joyne and cope together: Semblably the footmen in these dayes have their light bucklers, their short courtell-axes and cimeters to serve in the warres and to fight close as they did in *Cyrus* his time: howbeit even these will not willingly so much as come to buckle at handfight. Neither use they their hooked chariots in that sort as they were ordained by *Cyrus*. For he advancing and honouring his Chariotiers, made them good souldiers, and had them upon all occasions prest to assaile armed enemies. But the *Persians* in these dayes, knowing not what they be that are upon the said Chariots, thinke one as good as another, and those that be unpractised, able to equalize the trained. A certaine kind of onfet and charge they give, I must needs say, but before they come among the enemies, either they willingly drop out of their chariots, or else leap forth of purpose. Whereupon the Chariots and teemes both, being abandoned of their drivers and rulers, do many times much more hurt unto their friends, than to their enemies. Certes, they being privy to themselves, and knowing well enough how slenderly they be appointed for the warres, withdraw their heads out of the field: neither dare any of them prepare himselfe to battaile, without aide of the *Greeks*. Nay, they know well enough that they must have *Greeks* in their armie, whensoever they meane either to make warre one with another, or upon the *Greeks* themselves.

Thus have I performed, as I thinke, that which I purposed and undertooke. For, I say and avow, that the *Persians* and their Associates, are in these dayes more irreligious in the worship of the Gods, more unkind and unnaturall to their kinsfolke, more unjust to others, and for martiall affaires more effeminate than in former times. To conclude, if there be any man disposed to hold up a side, and maintaine the contrary to this position that I have set downe, let him but consider their own deeds and actions, and he shall find that they will testifie on my behalfe, and verifie my words in the end. TEMPOR. 8^o. Febr. 1620. Recast. 5^o. April. 1629. ætatis Interpretis 77. 4.

F I N I S.